A

Brief Hiſtory

OF THE

UNITARIANS,

Called alſo

SOCINIANS.

In Four Letters,
Written to a Friend.

Acts 17. 11. *They ſearched the Scriptures daily, whether thoſe things were ſo?*

[John Biddle]

By J. Biddle

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The First Letter,

Concerning the Unitarians, *vulgarly called* Socinians.

SIR,

IN Answer to yours, demanding a brief account of the *Unitarians*, called also *Socinians*; their Doctrine concerning God (in which only they differ from other Christians, the *Remonstrants*, professedly agreeing with them in other points of Faith and Doctrine) and the Defence they usually make of their Heresy. They are called *Socinians*, from *F. Socinus*, an Italian Noble-Man, and a principal Writer of their Party. They affirm, God is only one Person, not three. They

make our Lord Christ to be the Messenger, Minister, Servant, and Creature of God; they confess he is also the Son of God, because he was begotten on blessed *Mary* by the Spirit or Power of God, *Luke* 1. 35. But they deny that he or any other Person but the *Father* (the God and Father of the said our Lord Christ) is God Almighty and Eternal. The Holy Ghost, or Spirit, according to them, is the Power and Inspiration of God, *Luke* 1. 35.

That the Lord Christ was a Man, the Son, Prophet, Messenger, Minister, Servant, and Creature of God; not himself God, they think is proved by these (as they call them) Arguments.

1. If our Lord Christ were himself God, there could be no Person greater than he; none that might be called his Head, or his God; none that could in any respect command him. But the Holy Scriptures teach, that the *Father* is greater than Christ; is the Head, and the God of Christ; and gave Commandment

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to him, what he ſhould ſay, and what he ſhould do. *John* 14. 28. *My Father is greater than I.* 1 Cor. 11. 3. *The Head of Chriſt, is God.* John 20. 17. *I aſcend to my Father, and your Father, to my God, and your God.* John 12. 49. *The Father which ſent me, he gave me a Commandment, what I ſhould ſay.* John 14. 31. *As the Father gave me Commandment, ſo do I.*

2. If our Lord Chriſt were indeed God, it could not without Blaſphemy be (abſolutely and without Reſtriction) affirmed of him, that he is the Creature, the Poſſeſſion, the Servant, and Subject of God; or that for his Obedience he was rewarded and advanced by God. But the inſpired Authors of Holy Scripture do ſay, that the Son our Lord Chriſt is the Creature of God, the Poſſeſſion of God, the Servant of God; was obedient to God, and for that cauſe by him rewarded and exalted: alſo that when God ſhall have ſubjected all Men to his Son our Lord Chriſt, yet even then

ſhall he remain ſubject to God. *Col.* 1. 15. *The firſt-born (from the dead,* ver. 18.) *of every Creature.* Heb. 3. 1, 2. *Conſider the Apoſtle and high Prieſt of our Profeſſion Jeſus Chriſt, who was faithful to him that appointed him.* In the Greek, and in the Margin of our Bibles, 'tis *faithful to him that made him.* 1 *Cor.* 3. 23. *Ye are Chriſt's, and Chriſt is God's.* Matth. 12. 17, 18. *That it might be fulfilled that was ſpoken by* Iſaias,—*Behold my Servant.* Phil. 2. 8, 9. *He humbled himſelf, and became obedient,* —*Wherefore God hath highly exalted him; and given him a Name above every Name.* 1 Cor. 15. 28. *When all things ſhall be ſubdued to him, then ſhall the Son alſo be ſubject to him that put all things under him, that God may be all in all.*

3. He that is true God, is not the Miniſter, or Prieſt of any other Perſon or Perſons; he neither doth nor will (being himſelf Omnipotent and All-ſufficient) mediate or intercede with any whomſoever, for his Servants and People. But 'tis certain that our Lord

Lord Chriſt is the Miniſter, and Mediator of God and Men; a Prieſt that appeareth in the Preſence of God, and intercedeth with him for Men. *Heb.* 8. 6. *Now hath he obtained a more excellent Miniſtry.* 1 Tim. 2. 5. *There is one God, and one Mediator between God and Men, the Man Jeſus Chriſt.* Heb. 2. 17. *A merciful and faithful High-Prieſt in things pertaining to God.* Heb. 9. 24. *Chriſt is not entred into the Holy place made with Hands, but into Heaven it ſelf, now to appear in the Preſence of God for us.* Heb. 7. 25. *He ever liveth to make Interceſſion for them.*

4. Almighty God doth all things in his own Name, and by his own Authority; He ever doth his own Will, and ſeeketh his own Glory; he declares himſelf to be the prime Object of Faith and Worſhip; and pronounces all Doctrines or Religions to be vain, which proceed not from Him alone. But in our Lord Chriſt all things are contrary, for he declares, that he came

not into the World in his own Name or Authority; not to do his own Will, or ſeek his own Glory, or propound himſelf as the principal Object of our Faith or Worſhip, or to publiſh a Doctrine of his own. *John* 17. 28. *I am not come of my ſelf.* John 5. 43. *I am come in my Father's Name.* John 8. 42. *I proceeded forth and came from God, neither came I of my ſelf, but he ſent me.* John 5. 30. *I ſeek not my own Will.* John 8. 50. *I ſeek not my own Glory.* John 12. 44. *He that believeth on me, believeth not on me, but on him that ſent me.* Phil. 2. 11. *That every Tongue ſhould confeſs that Jeſus Chriſt is Lord, to the Glory of God the Father.* John 7. 16. *My Doctrine is not mine, but his that ſent me.*

5. God was always moſt wiſe, never ignorant of any thing: He needeth not the concurrence of any other Perſon, to aſſure him that he judgeth right. *He cannot* (ſaith St. *James*, chap. 1. ver. 13.) *be tempted.* And as he is infinitely great, ſo he is no leſs

Good.

Good. But the ſacred Writers do not ſpeak of the Lord Chriſt after this Tenor. They ſay our Lord Chriſt increaſed in Wiſdom; that he profeſſed himſelf ignorant of ſome things; that he aſcribed the Certainty and Infallibility of his Judgment to the Father's Preſence with him; that he was *tried* by great Temptations, being thereto expoſed by the Holy Ghoſt; that he refuſed to be called Good, becauſe God only is Good. *Luke* 2. 52. *Jeſus increaſed in Wiſdom, —and in Favour with God and Men.* Mark 13. 32. *Of that Day and Hour knoweth no Man* (In the Greek tis, *none* knoweth) *no not the Angels which are in Heaven, neither the Son, but the Father.* S. *Matthew* (Mat. 24. 36.) adds, *But the Father only.* John 11. 34. *Where have ye laid him? They ſay unto him, Lord, come and ſee.* John 8. 16. *My Judgment is true, for I am not alone; but I and the Father that ſent me.* Matth. 4. 1. *Then was Jeſus led of the Spirit, to be tempted of the Devil.* Luke 18. 19. *Why calleſt*

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thou me good? there is none good ſave one, that is God.

6. God giveth what and to whom himſelf pleaſeth; he needs not the Aid of any other; he entreateth not for himſelf or People; he cannot die, and he deriveth his Power from none but himſelf. But 'tis certain that the Lord Chriſt could not himſelf, without the previous Ordination of the Father, confer the prime Dignities of Heaven, or of the Church. He placed his Safety in the Father's Preſence and Help. He prayed often and fervently to the Father, both for himſelf and for his Diſciples. He died, and was raiſed from the dead by the Father. After his Reſurrection he received *of another*, that great Power which he now injoyeth. *Matth.* 20. 23. *To ſit on my right Hand, and on my left, is not mine to give; but* [*it ſhall be given*] *to them, for whom it is prepared of my Father.* John 8. 29. *He that ſent me, is with me; and the Father hath not left me alone, for I always do thoſe things that pleaſe him.*

Luke

Luke 22. 42. *Father, if thou be willing, remove this Cup from me.* Heb. 5. 7. *Who in the Days of his Flesh offered up Prayers and Supplications, with strong Crying and Tears, unto him that was able to save him.* John 17. 20. *Neither pray I for these alone, but for them also which shall believe in me through their Word.* Ephes. 1. 19, 20. *According to the mighty working of his Power, which he wrought in Christ, when he raised him from the dead.* Matth. 28. 18. *Jesus came and spake to them, saying, All Power is given to me.*

7. Jesus Christ is in holy Scripture always spoken of, as a distinct and different Person from God; and described to be the Son of God, and the Image of God: Rom. 16. 27. *To God only wise, be Glory through Jesus Christ.* Luke 18. 19. *Why callest thou me good? there is none good save one, that is God.* 1 Tim. 2. 5. *There is one God, and one Mediator between God and Men, the Man Jesus Christ.* John 13. 18. *He that believeth not, is condemned already, because he*

he hath not believed on the Name of the only begotten Son of God. Luke 1. 35. *The Holy Ghost shall come upon thee* (Blessed *Mary*) *and the Power of the Highest shall overshadow thee; therefore also* (or, and therefore) *the Holy thing that is born of thee shall be called the Son of God.* Col. 1. 15. *The Image of the invisible God.* 'Tis (say the *Socinians*) as impossible that the Son or Image of the one true God should himself be that one true God, as that the Son should be the Father, and the Image that very thing whose Image it is; which they take to be simply impossible, and contradictory to common sense, which Religion came not to destroy, but to improve.

Whereas to these arguings 'tis objected, that these things are in Holy Scripture spoken of Christ according to only his humane Nature, or as he is a Man; but that he is also *God the Son*, though united to an humane Nature, that is, to an humane Soul and Body. The *Socinians* reply, that there

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is in Scripture no real Foundation for ſuch a Conceit; that 'tis inconſiſtent with almoſt all the Texts already cited, eſpecially thoſe in which the Lord Chriſt is ſpoken of as a diſtinct and different Perſon from God; and that there are many other Conſiderations and Paſſages of holy Scripture, which no leſs than *demonſtrate* it to be falſe. As,

8. Becauſe ſo many Texts expreſly declare, that only the Father is God: John 17. 1, 2, 3. *Father, this is Life eternal, that they know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent*; or Jeſus Chriſt thy Meſſenger. 1 Cor. 8. 6. *But to us there is but one God, the Father, of whom are all things, and we in him: and one Lord* (or, Maſter, *i. e.* Teacher) *by whom are all things.* In the Greek thus, *One Lord, Jeſus Chriſt, for whom are all things, and we for him.* See the Note on *Heb.* 1. 2. in the Fourth Letter. *Eph.* 4. 4, 5, 6. *One Spirit, one Lord, one God and Father of all, who is above all.* 1 Cor. 15. 24. *Then cometh the End, when he*

(*Chriſt*,

(*Chriſt*, ver. 23.) *ſhall deliver up the Kingdom to God, even the Father.* Jam. 3. 9. *Therewith (with the Tongue*, ver. 8.) *bleſs we God, even the Father.* Rom. 15. 6. *With one Mind, and with one Mouth glorify God, even the Father of our Lord Jeſus Chriſt.*

9. If Chriſt were indeed God as well as Man, or (as *Trinitarians* ſpeak) *God the Son* incarnate in an humane Nature; it had been altogether ſuperfluous to give the Holy Spirit to his ſaid humane Nature, as a Director and Guide. For what other help could that Nature need, which was one Perſon with (as they ſpeak) *God the Son*; and in which *God the Son* did perſonally dwell? *Luke* 4. 1. *Jeſus being full of the Holy Ghoſt, departed from* Jordan. *Acts* 1. 2. *After that he through the Holy Ghoſt* (*i. e.* through direction and motion of the holy Spirit, and Inſpiration of God) *had given Commandments unto the Apoſtles.* Acts 10. 38. *God anointed Jeſus of* Nazareth *with the Holy Ghoſt.*

10. Had

10. Had the Lord Chriſt been (as *Trinitarians* ſpeak) *God the Son* joyned to an humane Nature, he could not have aſcribed his miraculous Works to the Holy Ghoſt, or to the Father, dwelling in him; but to the Son dwelling in him and united to him. *Matth.* 12. 28. *I caſt out Devils by the Spirit of God.* John 14. 10. *The Father that dwelleth in me, he doeth the Works.* John 5. 30. *I can do nothing of my ſelf.* Acts 2. 22. *Jeſus of* Nazareth, *a Man approved of God among you, by Miracles, and Wonders, and Signs, which God did by him in the midſt of you.*

11. Had our Lord been more than a Man, the Prophecies of the Old Teſtament in which he is promiſed, would not deſcribe him *barely* as the Seed of the Woman; the Seed of *Abraham*; a Prophet like unto *Moſes*; the Servant and Miſſionary of God, on whom God's Spirit ſhould reſt. *Gen.* 3. 5. *I will put Enmity between thy Seed and her Seed.* *Her Seed* is by all Interpreters underſtood to be Chriſt. *Gen.* 22. 18. *In thy*

thy Seed ſhall all the Nations of the Earth be bleſſed. This again is univerſally interpreted of Chriſt. *Deut.* 18. 18. *I will raiſe them up a Prophet from among their Brethren, like unto thee; and I will put my Words into his Mouth.* This is interpreted of our Lord Chriſt in many Texts of the New Teſtament, as *John* 1. 45. and *Acts* 3. 22. and *Acts* 7. 37. *Iſai.* 41. 1. *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth; I will put my Spirit upon him, and he ſhall bring forth Judgment to the Gentiles.* This is interpreted of Chriſt, *Matth.* 12. 17, 18.

Now that the Holy Ghoſt or Spirit is only the Power and Inſpiration of God, at leaſt is not himſelf God, they hold is aſcertained by theſe Conſiderations.

1. The Holy Ghoſt or Spirit, and the Power of God, are ſpoken of, as one and the ſame thing. 1 *Cor.* 2. 4, 5. *My preaching was not with enticing Words of Mans Wiſdom, but in demonſtration of the Spirit and of Power; that your*

Faith

Faith ſhould not ſtand in the Wiſdom of Men, but in the Power of God. Luke 1. 35. *The Holy Ghoſt ſhall come upon thee (Bleſſed* Mary*) and the Power of the Higheſt ſhall overſhadow thee.* Luke 11. 20. *I with the Finger of God* (that is, by the Power of God, *Exod.* 8.19.) *caſt out Devils.* Mat. 12. 28. *I caſt out Devils by the Spirit of God.* Compare alſo *Luke* 24. 49. with *Acts* 1. 4, 5, 8.

2. A manifeſt Diſtinction is made, as between God and Chriſt, ſo alſo between God and the Holy Spirit, or Power and Inſpiration of God; ſo that 'tis impoſſible the Spirit ſhould be God himſelf. *Rom.* 5. 5. *The Love of God is ſhed abroad in your Hearts, by the Ho-Ghoſt which is given to us.* 1 Cor. 3. 16. *The Grace* (or Favour) *of our Lord Jeſus Chriſt, the Love of God, and the Communion of the Holy Ghoſt be with you.* Rom. 8. 27. *He* (the Spirit, v. 26.) *maketh Interceſſion for the Saints, according to the Will of God.* They note here, that God's Spirit or Inſpiration (being deſigned to be a continual

Director and Guide to the Faithful) it is ſpoken of, in theſe and ſome other Texts, as a Perſon; by the ſame *Figure of Speech* that Charity is deſcribed as a Perſon, 1 *Cor.* 13. 4, 5. and Wiſdom, *Prov.* 9. 11. and the Law or Commandments of God, *Pſal.* 119. 24. They note alſo that in ſome Texts 'tis called the *Holy* Ghoſt, and *Holy* Spirit: in the ſame ſenſe that we commonly ſay the *Holy* Wiſdom, *Holy* Will of God.

3. The Spirit is obtained for us of God, by our Prayers; therefore it ſelf is not God. *Acts* 15. 8. *God which knoweth the Hearts, bare them witneſs; giving them the Holy Spirit as he did to us.* Luke 11. 13. *How much more ſhall your Heavenly Father give the Holy Spirit to them that ask him.* If we ſay, theſe Texts are to be underſtood, not of the Perſon of the Holy Ghoſt, but of his Gifts and Graces; the *Socinians* readily confeſs it, but they ſay alſo, that if the Holy Spirit were at all a Perſon, much more a God, his Gifts and Graces would be beſtowed by him-

himſelf, and asked of himſelf, not beſtowed by, and asked of another Perſon; as 'tis manifeſt (and by all confeſſed) they are in theſe Texts. They add, there is neither Precept nor Example in all Holy Scripture, of Prayer made to the Spirit, on this or any other occaſion: which (on the Trinitarian Suppoſition) that the Holy Spirit is a Perſon and God, no leſs than the Father, is very ſurprizing, nay utterly unaccountable.

4. If the Holy Spirit, and our Lord Chriſt, are Gods or God, no leſs than the Father; then God is a Trinity of Perſons, or three Perſons: but this is contrary to the whole Scripture, which ſpeaks of God as but one Perſon; and ſpeaks of him and to him by ſingular Pronouns, ſuch as *I, Thou, Me, Him*, &c. *Job* 13. 7. *Will ye ſpeak wickedly for God? —Will ye accept his Perſon?* Heb. 1. 1. *God —hath in theſe laſt times ſpoken to us by his Son, —who being the Brightneſs of his Glory, and the expreſs Image of his Perſon, —ſat down at the*

right Hand of the Majeſty on high. Deut. 6. 4, 5. *Hear, O* Iſrael, *the Lord our God is one Lord; and thou ſhalt love the Lord thy God with all thine Heart.* In the Hebrew thus, O *Iſrael*, hearken to *Jehovah* our God: *Jehovah is one*, and thou ſhalt love *Jehovah* thy God with all thine Heart. The *Jews* by a moſt ancient Tradition and Cuſtom, are obliged to repeat this Verſe every Morning and Evening, to keep it in perpetual Memory, that Jehovah, or God, is one only, not two or three. *Iſa.* 45. 5. *I am the Lord, —there is no God but Me.* Pſal. 102. 25. *O my God, —of old haſt thou laid the Foundation of the Earth.* Matth. 4. 10. *—the Lord thy God, him only ſhalt thou ſerve.* No Inſtance (ſay the *Socinians*) can be given in any Language of *three Perſons*, whoever ſpoke of themſelves, or were ſpoken to, by the ſingular Pronouns, *I, Thou, Me, Him, Thee*, &c. Such ſpeaking is contrary to Cuſtom, Grammar, and Senſe, which are the Laws of Speech: therefore the Holy Scriptures al-

always ſpeaking thus of God, either he is only *one Perſon*; or the Scriptures are one continued ungrammatical Soloeciſm and Impropriety, and that in the capital Article of Faith, which no reaſonable or good Man can or ever will allow. For it no way helps the *Trinitarians*, that God (according to ſome Tranſlations) ſays at *Gen.* 1. 26. *Let Us make Man.* Becauſe nothing is ſo uſual in common Speech, as for ſingle Perſons to ſpeak of themſelves, indifferently by ſingular or plural Pronouns; thus 2 *Cor.* 10. 2. *I think to be bold againſt ſome, who think of Us*, (ſaith *Paul* of himſelf only) *as if We walked according to the Fleſh.* Briefly, they contend that when God ſpeaks of himſelf in the plural Number, or by plural Pronouns, (which yet ſome deny he ever does; and if he doth, 'tis not above once or twice in the whole Scripture) he ſpeaks according to the Cuſtom of ſingle Perſons, eſpecially Princes and great Perſons, in all Nations and Languages: but were Almighty

God *three* Perſons, they could *never* ſpeak of themſelves, or be ſpoken to, by the ſingular Pronouns, *I, Thou, Thee, Him, Me*; becauſe 'tis contrary not only to Grammar, (which is always to be obſerved, when there is no Cuſtom to the contrary) but to the Cuſtom of all Nations which underſtand to ſpeak intelligibly and ſenſibly.

5. Had the Son, or Holy Ghoſt, been God, this would not have been omitted in the Apoſtles Creed. This Creed (ſay they) which is of next, if not equal Authority to any part of Holy Scripture, after having declared that God is *the Father Almighty*, and Maker of Heaven and Earth; ſpeaks not a Word of the Godhead of the Son, or Holy Ghoſt. It deſcribes the Son by all the characters of a Man, and by ſuch only; it ſays, he was conceived or begotten by the Holy Ghoſt on Bleſſed *Mary*, that accordingly he was born of her; that he was crucified, died, and was buried; that he roſe on the third day, and aſcended into Heaven: all theſe are the

Deſcrip-

Deſcriptions of a Man: for God cannot be conceived, or be born, or die, no nor aſcend into Heaven, for he is always there. Not content to take no notice that he is God, this Creed diſtinguiſhes him very plainly from God, (that is, denies him to be God) by adding, *He ſits at the right Hand of God.* i. e. He is advanced to be next to God, and is under the immediate and particular Protection of God. Concerning the Holy Ghoſt, this Creed ſays no higher thing than it ſays of the Church, I believe *in the Holy Ghoſt*, and *in the Holy Catholick Church.* For in the Greek, the ſame Prepoſition *in*, is before both alike; and ſo alſo is this Creed recited by St. *Cyril*, and by St. *Cyprian ad* Numid. and by *Socrates* Hiſt. l. 2. c. 26. If the Compilers of this Creed had believed, that either the Son or Spirit is God; 'tis unaccountable that they ſhould take no notice of it in a Creed, and ſuch a Creed as was purpoſely drawn up to repreſent all the neceſſary Articles of Religion. If a *Sa-*

cinian (ſay they) were to draw up a Confeſſion of his Faith, he would do it in no other Words, but theſe of the Apoſtles; and on the contrary, no *Trinitarian*, after having deſcribed *the Father*, by all the uſual Characters of God, (ſaying, he is *God*, *Almighty*, and *Maker of Heaven and Earth*) would fail to mention the Divinity of the Son and Holy Spirit; whence we muſt needs infer, that the Apoſtles believed as the *Socinians*, not as the *Trinitarians* believe concerning God, Chriſt, and the Holy Spirit.

6. To conclude; Theirs (they ſay) is an accountable and a reaſonable Faith; but that of the *Trinitarians* is abſurd, and contrary both to Reaſon and *to it ſelf*, and therefore not only falſe, but *impoſſible*. For you (ſay they) teach, there are three almighty, and moſt wiſe Perſons, and yet but one God; as if every *Almighty and moſt wiſe Perſon* were not a God, and conſequently three ſuch Perſons, three Gods. You add yet more abſurdly, that there

there are three Perſons who are *ſeverally and each of them true God*, and yet there is but one true God: This is *an Error in counting* or numbring; which when ſtood in, is of all others the moſt brutal and inexcuſable; and not to diſcern it, is not to be a Man. But we would not (ſay they) trouble our ſelves at the non-ſenſe of this Doctrine, if it did not impoſe falſe Gods on us; by advancing two to be Gods, who are not ſo: and rob alſo the one true God of the Honour due to him, and of which he is jealous.

This, Sir, is the Doctrine of the *Unitarians*, more commonly by others call'd *Socinians*, concerning Almighty God; and theſe their Arguments; which I have ſo related as not to judg or rail of their Perſons, becauſe however learned and reaſonable Men (which is their Character among their worſt Adverſaries) may be argued out of their Errors, yet few will be ſwagger'd or chode out of them. It remains, that I make a brief and fair Deduction

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of their Hiſtory; from the time that they have been taken notice of in the World.

They whom we call *Socinians*, were by the Fathers and firſt Ages of Chriſtianity called *Nazarens*; by which name St. *Paul* is accuſed before *Felix*, *Acts* 24. 5. They were alſo in thoſe firſt times called *Ebionites*, *Mineans*, *Artemonites*, *Theodotians*, *Symmachians*, *Pauliniſts*, *Samoſatenians*, *Photinians*, and *Monarchians*. The Writings of theſe Ancients are all loſt, being deſtroyed by the *Arians* and Catholicks: Notwithſtanding they had (I find) ſome very conſiderable Men among them; as, 1. *Theodotian*, who tranſlated the Old Teſtament out of the Hebrew into Greek, about the Year of our Lord 182. 2. *Symmachus*, who publiſhed another Tranſlation from the Hebrew alſo into Greek, in the Year 193. *Euſebius* aſſures us, both theſe were *Ebionites* or *Nazarens*; and their Tranſlations were greatly eſteemed, and much uſed in the Greek Churches.

ches. 3. *Paulus of Samoſatum*, Biſhop and Patriarch of *Antioch*; a Man not only learned and eloquent, but ſo much eſteemed in that Capital City of the *East*, that an Epiſcopal Council there aſſembled, were not of ſufficient Authority with his Citizens, to caſt him out of St. *Peter*'s *Chair*. 4. *Photinus* Biſhop of *Sirmium*, againſt whom other Biſhops being by Imperial Authority aſſembled, proceeded by Conciliary Acts and Cenſures of the Church; but neither would his City part with him, till the Emperour ſent an Army to expel him.

Euſebius (*Hiſt. l.* 5. *c.* 28.) and *Theodoret* (*Hær. Fab. l.* 2. *c. de Artem.*) ſay, that theſe *Nazarens* conſtantly affirmed, that they derived their Doctrine from the Apoſtles of our Lord; and that it was the general Doctrine of the Church, till the Popes, *Victor* and *Zepherin*, ſet themſelves to root it up. *Victor* (ſay the *Socinians*) began to perſecute the Apoſtolick Doctrine of one God, or (what is the ſame) that God

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is one, in the Year 194; but with little Succeſs, till that which was afterwards the Doctrine of the *Arians* grew into general Credit and Acceptance. For *Juſtin Martyr*, *Origen*, and other principal Fathers teaching (as the *Arians* afterwards did) that *the Father* is indeed before the Son and Holy Spirit, *in Time*, *in Dignity*, *and in Power*, yet that *the Word*, or Son, who in the fulneſs of time took our nature on him, was generated or created ſome time before the World, and was the Father's Servant and Miniſter in making the World; and that the Holy Ghoſt was the Creature of the Son, and ſubſervient to him in making all things: this Doctrine being advanced by *Juſtin*, *Origen*, and others of note in the Church; and ſeeming *more for the Honour of the Son*, than the plain and ſimple Doctrine of the *Nazarens*, by the Help of Perſecution prevailed againſt theirs, and became the more current Doctrine of the Church, till in the Council of *Nice* it

was

was condemned, and another *more popular* (and ſo more taking) *than that* (as attributing to the Son, Eternity, and Equality with the Father) did generally obtain, being ſupported by Imperial Authority. But did Superſtition (ſay the *Socinians*) ſtop here? No, for there ſhortly aroſe another Doctrine, that the Son and Holy Spirit are the ſame God with the Father, not only (as the Nicene Fathers explained this matter) by Unity of Wills, and ſpecifical Identity or ſameneſs of Subſtance, but by numerical or true Identity and ſameneſs of Subſtance and Nature. This laſt has been eſtabliſh'd by ſo many terrible penal Laws, partly obtained of the Roman Emperours by Catholick Biſhops; partly made by Popes in the times of their Omnipotence; that now not only the *Nazaren* Faith, but the *Arian* and the *Nicene* (truly ſo called) are no where openly profeſt in the Territories of Chriſtian Princes and States; except in a few Cities of *Tranſilvania*, and

ſome

ſome Churches of the United Netherlands, in which Countries Liberty of Conſcience makes a part of their Civil Rights and Franchiſes. But in the Turkiſh and other Mahometan and Pagan Dominions, where alſo the conquered Provinces of Chriſtians have Liberty of Conſcience, the Nazaren and Arian Churches are very numerous. Much of the new Conqueſts of his preſent Imperial Majeſty, in *Hungaria*, *Sclavonia*, and *Illyricum*, are *Arian*.

But though the open and avowed Profeſſion of the Unity of God (as 'tis taught by the *Nazarens*, or *Socinians*, and by the *Arians*) be ſuppreſt; yet 'tis obſerved that not a few of the moſt learned and celebrated Writers of the Church, whether Catholick or Reformed, have certainly been either *Arians* or *Socinians*, or great Favourers of them; though they have uſed much Caution in ſo expreſſing themſelves, as not to lye too open to Exception, Envy, or a legal Proſecution.

I. *D.*

1. *D. Eraſmus*, the reſtorer of Learning, hath given occaſion both to his Friends and Enemies to think him an *Arian*. He ſaith, that *Phil.* 2. 6. was the principal Argument of the Fathers againſt the *Arians*; but that to ſay true, it proves nothing againſt them. He notes on *Eph.* 5. 5. that the word *God* being *uſed abſolutely*, doth in the Apoſtolick Writings always ſignifie *the Father*. In his *Scholia* on the third Tome of St. *Jerom's* Epiſtles, he denies that the *Arians* were Hereticks; he adds, farther, that they were ſuperior to our Men in Learning and Eloquence. 'Tis believed, *Eraſmus* did not make himſelf a party to that which he eſteemed the ignorant and dull ſide of the Queſtion. In his Epiſtle to *Bilibaldus*, he ſpeaks as openly as the times would permit a wiſe Man to ſpeak, I (ſaith *Eraſmus*) could be of the *Arian* Perſwaſion, if the Church approved it.

2. *H. Grotius* is Socinian all over. This great Man in his younger Years at-

attacked the Socinians in a principal Article of their Doctrine: But being answered by *J. Crellius*, he not only never replied, but thank'd *Crellius* for his Answer; and afterwards publishing some Annotations on the Bible, he interpreted the whole according to the mind of the *Socinians*. There is nothing in all his Annotations, which they do not approve and applaud. His Annotations are a compleat System of Socinianism, not excepting his Notes on *John* 1. 1, *&c.* which are written so artificially, and interwove with so many different Quotations, that he has cover'd himself, and his sense of that Portion of Scripture, from such as do not read him carefully.

3. *D. Petavius*, the most Learned of the Jesuits, has granted that generally the Fathers who lived before the Nicene Council, and whose Writings are preserved, agreed in their Doctrine concerning God with the *Nazarens* or *Socinians*, and concerning the Son our Lord Christ, and the Holy Spirit with the

the *Arians*. For 'tis to be noted that the *Arians* and *Socinians* agree in their Doctrine concerning God, that he is only one Perſon, the God and Father of our Lord Chriſt; but they differ concerning the Son and Holy Spirit. The Son, according to the *Arians*, was generated or created ſome time before the World, and in proceſs of time, for great and neceſſary cauſes, became incarnate in our Nature: The Holy Ghoſt (they ſay) is the Creature of the Son, and ſubſervient to him in the Work of Creation. But the *Socinians* deny, that the Son our Lord Chriſt had any Exiſtence before he was born of Bleſſed *Mary*, being conceived in her by the holy Spirit of God: They ſay, the Spirit is the Power and Inſpiration of God, ſaving that Mr. *Biddle*, and thoſe that follow him, take the holy Spirit to be a Perſon, chief of the Heavenly Spirits, prime Miniſter of God and Chriſt, and therefore called *the Spirit* by way of excellence; and the *Holy* Spirit, to diſcriminate him

from Satan, Prince and Chief of the wicked and Apoſtate Spirits. This difference notwithſtanding, becauſe they agree in the principal Article, that there is but *one God*, or but one who is God, both parties (*Socinians* and *Arians*) are called *Unitarians*, and eſteem of one another as Chriſtians and true Believers, as may be ſeen on the part of the *Arians* in their Hiſtorian *Chr. Sandius*; (Hiſt. Eccl. l. 1. c. de *Paul. Semoſat.*) and for the *Socinians* in the Diſputation of *Alba*. But to return to *Petavius*, He often affirms, that the Doctrine of the Trinity, and of the Divinity of the Son and Spirit, cannot be proved by Scripture only; and that thoſe who have attempted it, have always been baffled. He adds, there is no way to Unity in the Church about theſe matters, but by contenting our ſelves to ſpeak concerning them, as the Fathers who lived *neareſt to the Apoſtles time* did ſpeak.

4. S. *Epiſcopius*, ſo much eſteemed by our Engliſh Divines, ſeems to have been

been an *Arian*. He ſaith, the Father is ſo firſt, as to be firſt in order (*i. e. time*) in Dignity and in Power. He ſaith, that to make three equal Perſons in God or in the Godhead, is to make three Gods. He denies, that the Lord Chriſt is the Son of God by ſubſtantial Generation, that is, by Generation from the Father's Subſtance or Eſſence. Speaking of the Creeds that expreſs the Catholick Doctrine of the Trinity, and the Divinity of the Son and Spirit, he ſaith, that Biſhops in general Councils being led by Fury, Faction, and Madneſs, did not ſo much compoſe as huddle up Creeds for the Church: See for theſe things *Epiſc. Inſt. Theol.* l. 4 c. 32, 33, 34.

5. *C. Sandius*, a Gentleman of prodigious Induſtry and Reading, and no leſs ingenious then learned, in all his Books refuſes *in Words* to be called either *Arian* or *Socinian*; but has written an Eccleſiaſtical Hiſtory in Quarto, with *Addenda* to it *Coloniæ* 1678, on purpoſe to prove that all Antiquity

was *Arian*; and that the *Unitarian Doctrine* has been reduced so low by the Persecutions of *Rome*, and the puissant Arms of *Charles* the Great, and other Kings of *France*, for which Services they have been requited by the Roman Pontiff. with the Titles of *Most Christian Kings*, and *Eldest Sons* of the Church. He has also (under the borrowed Name of *Cingallus*) written a small Treatise with this Title, *Scriptura Trinitatis Revelatrix*; here under pretence of asserting the Trinity, he has (as much as he could) defeated all the strengths of the Catholick Cause; and shews that there is no considerable Text objected to the *Arians* or *Socinians*, but is given up as an incompetent and insignificant proof, by some or other of the principal Critics and Authors, who were themselves *Trinitarians*; so that among them they have given away the Victory to their Adversaries.

But, Sir, I perceive I have drawn out this account of the *Socinians*, to already

ready a ſufficient length for a Letter; I will therefore conclude with a Paſſage out of Dr. *Burnet*'s ſecond Book of the Hiſtory of the Reformation abridged. *George van Parr*, a Dutch Man, refuſed to abjure; ſo he was burnt in the year 1549, *(by virtue of a Law or Writ ſince aboliſhed by Act of Parliament)* for affirming, that *only the Father is God*, and denying the Divinity of the Son our Lord Chriſt. He had led a very exemplary Life, for Faſting, Devotion and a good Converſation; and ſuffered with extraordinary Compoſedneſs of Mind. Theſe things caſt a great Blemiſh on the Reformers: It was ſaid, they only condemned Cruelty, when acted on themſelves; but were ready to practiſe it when they had Power. The Papiſts made great uſe of this in the next (Queen *Mary*'s) Reign; and what Arch-Biſhop *Cranmer* and Biſhop *Ridly* (*Authors of Van Parrs Puniſhment*) ſuffered in her time, was thought a juſt Retaliation on them by that wiſe

Providence, which disposes all things justly to all Men. Thus far Dr. *Burnet.*

SIR,

I am most sincerely

Your's.

A

Second Letter TO A FRIEND,

Concerning the

UNITARIANS,

Called alſo

SOCINIANS.

Containing the Texts objected to them out of the Old Teſtament, and their Anſwers.

Acts 24. 14. *After the way which they call Hereſy, ſo worſhip I the God of my Fathers, believing all things that are written in the Law and the Prophets.*

Printed in the Year 1687.

A

A Second Letter,

Concerning the Unitarians, *vulgarly called* Socinians.

SIR,

THE Texts and Arguments from them, objected to the Doctrine of the *Unitarians* and *Socinians* concerning God, are ſo many; that 'tis impoſſible to give a tolerable account of what they anſwer to the Orthodox, *in a Letter*; their Anſwers would indeed require a Volume. Yet becauſe I would not wholly diſappoint your Expectations and Demands, I will *in ſeveral Letters* lay before you ſome part of what they reply to the Texts and Arguments taken from the Old

Old Teſtament; what to thoſe that are found in the Goſpels and Acts; what to thoſe out of the Epiſtles and Revelation.

The Texts objected to them out of the Old Teſtament, are of two ſorts. 1. Thoſe which ſingly and alone prove the Trinity, or the Divinity of the Son or Spirit. 2. Thoſe which perhaps would not, if alone conſidered, prove the Orthodox Doctrine; but do it ſufficiently when compared *with*, and interpreted *by* ſome Texts of the New Teſtament. I will propound both theſe in the order of Scripture.

1. *Gen.* 1. 26. *Let Us make Man in our Image.* Anſw. (1.) This Text hath been conſidered in the foregoing Letter. (2.) But 'tis to be alſo farther obſerved, that ſome Rabbies render the Original Hebrew thus, *Let Man be made in our Image.* Meaning (ſay they) in the Likeneſs of God and Angels: for he ſpeaketh to the Angels who were all preſent: *Job.* 38. 4. 7. Yet God ſpeaketh to them, not as Adjutants,

jutants, but as Spectators of his Work. They note, that this Tranſlation agreeth with the ſtile uſed all along in this chapter; *ver.* 3. *Let there be Light.* ver. 6. *Let there be a Firmament.* ver. 20. *Let the Waters bring forth.* ver. 24. *Let the Earth bring forth the living Creature.*

2. *Gen.* 3. 22. *God ſaid, The Man is become as one of Us, to know Good and Evil.* Anſw. (1.) It may be (and is by very many learned Men) ſaid, that God ſpeaketh here to the Angels. (2.) But others tranſlate the Hebrew words thus, the Man is become one *of himſelf,* knowing Good and Evil. And thus alſo 'tis expreſſed in the *Chaldee* Tranſlation by *Onkelos.*

3. *Gen.* 11. 6, 7. *The Lord ſaid, Let Us go down, and there confound their Language.* Anſw. (1.) It is ſaid by ſome, that God ſpeaketh here to the Angels, and the Miniſters and Executors of his Decree. (2.) Others ſay, Let their Language be confounded (for ſo the Hebrew may be rendred) is an

Hebrew

Hebrew Phraſe, ſignifying, *I will confound their Language.* For ſo he ſaith, *Gen.* 1. 3, 6, 20, 24, 26. *Let there be Light. Let there be a Firmament. Let the Waters, Let the Earth bring forth. Let Man be made:* that is, *I will make* Light; *I will make* a Firmament, *I will cauſe* the Waters and Earth to bring forth; *I will make* Man. Note that God is ſaid *to go down*, becauſe his Power accompanied his Angels, who were either Miniſters, or Spectators of his miraculous Work.

4. *Gen.* 19. 24. *The Lord* (Heb. *Jehovah*) *rained Fire from the Lord* (Heb. *Jehovah*) *out of Heaven.* Anſw. The Tranſlation of *Seb. Caſtalio* is generally approved, by the moſt learned Criticks, as agreeing to the Genius and manner of the Hebrew Tongue, he renders the original Words thus, *Jehovah* rained Fire *from himſelf* from Heaven. But ſee alſo what they ſay on *Zech.* 3. 2. a place parallel to this.

5. 2 *Sam.* 23. 2, 3. *The Spirit of God ſpake by me,—the God of* Iſrael *ſaid.* Anſw.

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The Spirit of God, that is, the Inſpiration of God; *q. d.* God inſpired, and ſpake *by* me.

6. *Pſal.* 2. 7. *Thou art my Son, this day have I begotten thee.* Anſw. *Paul* hath taught us that this Text *ſo far forth as it reſpecteth Chriſt*, and is *a Prophecy of him*, and what God would do for him, was not intended of his (ſuppoſed) eternal Generation from the Eſſence of the Father or God; but of his being *begotten to Life again from the dead.* Acts 13. 34. *God hath fulfilled the ſame, —in that he raiſed up Jeſus from the dead; as it is written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee.* Col. 1. 18. *The Head of the Body the Church, the firſt born from the dead.*

7. *Pſal.* 45. 6, 7. *Thy Throne, O God, is for ever and ever, —thou haſt loved Righteouſneſs, —therefore thy God hath anointed thee with the Oyl of Gladneſs above thy Fellows.* Theſe Words are interpreted of Chriſt by the Author to the Hebrews; *Heb.* 1. 8, 9. *Unto*

the

the Son, he ſaith, Thy Throne, O God, is for ever, &c. *Anſw.* In the Hebrew and in the Greek 'tis, *God is thy Throne* (*i. e.* thy Seat, reſting-place, or Eſtabliſhment) *for ever.*

8. Pſal. 68. 18. *Thou haſt aſcended on high, thou haſt led Captivity captive, thou haſt received Gifts for Men*; or (as 'tis in the *Syriac*, and *Eph.* 4. 8.) haſt *given* Gifts *to* Men. Theſe Words manifeſtly ſpoken of God, are interpreted of Chriſt; *Eph.* 4. 8, 9, 11, *Wherefore he ſaith, when he aſcended up on high, he led Captivity captive, and gave Gifts to Men.* (*Now that he aſcended, what is it, but that he alſo deſcended firſt into the lower parts of the Earth? He that deſcended, is the ſame alſo that aſcended up far above all Heavens, that he might fill all things*) *And he gave ſome Apoſtles; ſome Prophets; and ſome Evangeliſts*, &c. *Anſw.* (1.) Thoſe Words, *deſcended firſt into the lower parts of the Earth*; are to be underſtood of our Lord's deſcent into the Grave and Hell, from whence he a-

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roſe and afterwards aſcended into Heaven. (2.) Theſe Words, *aſcended far above all Heavens, that he might fill all things*, had been better rendred, that he might *fulfil all things*, namely all the Prophecies of himſelf and others concerning his Death and Deſcent into the Grave and Hell, and his Aſcenſion into the higheſt Heavens; far above all the viſible Heavens, all the Heavens and Orbs in which the Sun and Stars move. (3.) *Thou haſt aſcended, —and given Gifts* to Men; are in the Pſalm *litterally* meant of God; and of Chriſt only by way of Prophecy, or rather of Emblem and *Accommodation*. And that *Paul* in the *Epheſians* intended no more than an *Accommdation* (or, as *Grotius* ſpeaks, a myſtical or allegorical Interpretation) of the words in the Pſalm, is evident by the Gifts he mentioneth: *He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts*; that is, he advanced ſome to be Apoſtles, others to be Prophets and Evangeliſts, in the Chriſtian Church. Theſe Gifts not being given

given or received till about one thouſand Years after *David*'s time, *Paul* could not poſſibly intend a literal Interpretation of *David*'s Words, but only to accommodate them to Chriſt, becauſe Chriſt alſo did aſcend on high, and give Gifts to Men. To this effect ſpeak *Grotius*, Dr. *Patrick*, and other famous Interpreters, on this Text.

9. Pſal. 95. 9, 10. *Your Fathers tempted me; forty years long was I grieved with this Generation.* Theſe words ſpoken *by* and *of* God, are interpreted of the Holy Ghoſt, *Heb.* 3. 7, 9, 10. *As ſaith the Holy Ghoſt, your Fathers tempted me*, &c. Anſw. *As ſaith the Holy Ghoſt*, that is, As ſaith the Holy Spirit or Inſpiration of God by the Mouth of the Prophet *David*. So *Eſtius*, *Piſcator*, *Capellus*, *Grotius*, &c. Note that in the Pſalmiſt's words there is an Enallage of the Perſon, (frequent in the Hebrew, and eſpecially in the Pſalms) *Me* for *Him*, and *I* for *He*.

10. Pſal. 97. 7. *Worſhip him all ye Gods*; or, all ye Angels. Theſe words, though

though ſpoken of God, are interpreted of Chriſt, *Heb.* 1. 6. *Again, when he bringeth the firſt-begotten into the World, he ſaith, And let all the Angels of God worſhip him.* Anſw. In the Greek 'tis, When he *bringeth again* the firſt-begotten into the World, (that is, when he raiſed Chriſt from the dead, who is his firſt-begotten from the dead) *he commandeth*, let *even* all the Angels of God worſhip him. 'Tis uncertain whether St. *Paul* had any reſpect to the Words in the Pſalm; but if he had, he doth not quote the Words of the Pſalmiſt, as if they were ſpoken of Chriſt: but only declareth the Decree of God (known to him by the Spirit) for ſubjecting the Angels to Chriſt, in the ſame words that the Pſalmiſt had uſed on another occaſion; becauſe they are words moſt proper to expreſs that Decree, for the Writers of the New Teſtament generally affect to ſpeak in Scripture Language.

11. Pſal. 102. 25. *Of old haſt thou laid the Foundation of the Earth*, &c.

This ſeems applied to Chriſt, *Heb.* 1. 10, 11, 12, 13. *And thou, Lord, in the Beginning haſt laid the Foundation of the Earth*; —but to which of the Angels ſaid he at any time, Sit on my right Hand? *Anſw. Thomas Aquinas* hath rightly acknowledged, that the Words of both theſe Texts may be underſtood of God only, not of Chriſt. The Context of the Hebrews hath this ſenſe, *And thou Lord* (that is, and in another Text of the Pſalms 'tis ſaid, Thou Lord. So *Eſtius, Canevarius, Grotius*) *haſt laid the Foundation of the Earth*; —*But to which of the Angels ſaid he*, (*i. e.* ſaid the Founder of the Earth, *&c.*) *ſit on my right Hand?* as he ſaith to Chriſt at *Pſal.* 110. 1. For though *Pſal.* 110. 1. is literally deſigned of *David*, yet you Hebrews knowing that *David* was a Type of Chriſt, do alſo apply the Words there, *ſit on my right Hand* unto the Meſſias or Chriſt.

12. Pſal. 110. 1. *The Lord ſaid unto my Lord, Sit on my right Hand, until I*

make

make thine Enemies thy Footſtool. It appears by *Matth.* 22. 43. that the *Jews* underſtood theſe words of *David*, as ſpoken of God and Chriſt: and therefore our Saviour puts this Queſtion to them, how Chriſt could be *David*'s Son, (for they were, it ſhould ſeem, commonly taken to be *David*'s Words) if he was *David*'s Lord? which can no way be anſwered but by ſaying, he was *David*'s Son according to the Fleſh, and *David*'s Lord, as he was God. *Anſw.* Our Saviour's Words are, *David in Spirit* calleth him Lord, ſaying, *The Lord ſaid unto my Lord, Sit on my right Hand; that is,* David *in the Spirit of Prophecy foreſeeing Chriſt,* calls him his Lord. But he calleth him ſo, not becauſe Chriſt is God, (for if that were true, *himſelf could have made his Enemies his Footſtool*) but becauſe not only the Spirits of *David* and all Saints, but even Angels are in Heaven made ſubject to Chriſt, and that as the Reward of his moſt Holy Life and obſequious and acceptable Death, 1 *Pet.*

3. 22. *Phil.* 2. 8, 9. But note that when the Pſalmiſt ſays, the Lord *ſaid unto my Lord, the Lord ſaid* is to be underſtood, he hath *in decree* ſaid; he hath decreed it ſhall be ſo. So Dr. *Patrick* in his Paraphraſe on this Text.

13. Pſal. 110. 3. *Thy People ſhall be willing in the day of thy Power, in the beauty of Holineſs from the womb of the Morning, thou haſt the Dew of thy Youth. Anſw.* This Text, as 'tis in the Engliſh Tranſlation, is wholly unintelligible. *Seb. Caſtalio* has, as he is wont, made a probable and elegant ſenſe from the Hebrew thus, *Thy People* (or thy Troops) *ſhall be chearful; when with ſacred Majeſty thou goeſt to Battel, thou ſhalt have innumerable Youth.* The words are ſpoken to *David.*

14. Pſal. 139. 7. *Whither ſhall I go from thy Spirit?* Anſw. From thy Spirit, is an Hebrew Phraſe for *From thee.* Like as when 'tis ſaid of *Moſes*, Pſal. 106. 33. *They provoked his Spirit*; the undoubted meaning is, They provoked *Him.* So alſo (Eph. 4. 30.) *Grieve*

not the holy Spirit of God, is an Hebraiſm for Grieve not *God*.

15. Prov. 8. 24. *When there were no depths, I was brought forth.* Anſw. *Solomon* ſpeaketh here of the Quality or Faculty of Wiſdom, by which God and Men order their Affairs wiſely. That he meaneth not (as ſome have fancied) the Son, or the Spirit of God, appears by the Gender he uſeth: For he ſaith, *ver.* 2. *She ſtandeth in the top of high Places:* ver. 3. *She crieth at the gates:* and *chap.* 7. 4. *Say unto Wiſdom, Thou art my Siſter.*

16. Prov. 30. 4. *Who hath aſcended up into Heaven, —who hath eſtabliſhed all the Ends of the Earth? what is his Name, and what is his Son's Name? Anſw.* Dr. *S. Patrick* interpreteth this Verſe thus; *Hath any Man aſcended into Heaven; —who among Men hath gathered the Wind, or fixed the Earth; what is the Man's Name, or his Sons?*

17. Iſa. 6. 1, 8, 9. *I ſaw the Lord ſitting upon a Throne. ——I heard the Voice of the Lord, —go tell this Peo-*

ple, Hear ye indeed, but underſtand not, —ſhut their Eyes, &c. This Appearance of God is aſcribed to Chriſt, *John* 12. 41. *Theſe things ſaid* Iſaias, *when he ſaw his Glory*: the Words, *Go tell this People*, &c. are aſcribed to the Holy Spirit, *Acts* 28. 25, 26. *Well ſpake the Holy Ghoſt by* Iſaias, —*Go unto this People*, &c. *Anſw.* (1.) The Words in St. *John* are to be underſtood not of Chriſt, but of God; for God only is intended in the foregoing Verſe, as all confeſs. (2.) Accordingly the beſt Greek Bibles read that Text thus, *Theſe things ſaid* Iſaias, *when he ſaw God's Glory.* (3.) The Texts in the Acts aſcribeth the Words in the Prophet to the Holy Spirit, becauſe the Viſion and all the Words there mentioned were a Scene wrought in the Prophet's Mind (not exhibited to his outward ſenſes) by the Spirit or Power of God.

18. Iſa. 7. 14. *A Virgin ſhall conceive and bare a Son, and ſhall call his Name* Immanuel. 'Tis added, *Matth.* 1. 23. which

which being interpreted, is *God with us*. *Answ.* (1.) *Matthew* (as all know) wrote his Gospel in Hebrew, and therefore did not interpret the Hebrew Name, no more than the Prophet (whose Words he cited) had done before him. We are not bound to subscribe to the Interpretation of the Greek Translator, being an obscure and unknown Person. *Immanuel* is by *Erasmus* interpreted *God with him*, a Name most proper for the Lord Christ; and to this Interpretation of the Name *Immanuel*, S. *Peter* very plainly alludes, *Acts* 10. 38. (2.) Admitting that *Immanuel* may signify God with us, yet the Child also who was to be a Sign to King *Ahaz* (and whom *Grotius* thinketh to be the Son of the Prophet *Isaiah*) was called *Immanuel* by order from God. And there are several Names of this high Import and Signification in Scripture. *Elihu*, recorded 1 *Chron.* 12. 20. signifies, *He is my God*. *Eliatha* (mentioned 1 *Chron* 25. 4.) is, *Thou art my God*. (3.) Christ may well be named

Immanuel, taking it for *God with us*; as God was moſt plentifully with his People, by ſending the Lord Chriſt to be his Ambaſſador and Repreſentative, and our Redeemer. Several of the moſt learned *Trinitarians* acknowledg, that no more than this was intended by this Name.

19. Iſai. 8. 4. *He ſhall be a Stone of Stumbling*, &c. This is ſpoken of God in the Prophet, and applied to Chriſt; *Rom.* 9. 33. 1 *Pet.* 2. 8. *Anſw.* Neither St. *Paul* nor St. *Peter* cite the Words of the Prophet as ſpoken of Chriſt, but only as in ſome ſenſe applicable to him; namely as Chriſt alſo was to many a Stone of ſtumbling.

20. Iſa. 9. 6, 7. *Unto us a Child is born, unto us a Son is given*; —*He ſhall be called Wonderful, Counſeller, The mighty God, The everlaſting Father, The Prince of Peace. Of the Encreaſe of his Government and Peace there ſhall be no end; upon the Throne of* David *to order and eſtabliſh it with Judg-*

ment

ment and Juſtice, from henceforth and for ever. The Zeal of the Lord of Hoſts ſhall perform this. Anſw. (1.) This cannot be a Prophecy of Chriſt, becauſe it ſpeaks of a Prince actually born at that time, Unto us a Child *is* born, Unto us a Son *is* given. *Iſaiah* lived above ſeven hundred Years before Chriſt. (2.) The Text is indeed to be underſtood of *Hezekiah*, but is very extravagantly rendred in the Engliſh. In the Hebrew 'tis thus, *Unto us a Child is born, unto us a Son is given, — the wonderful Counſellour, the mighty God, the everlaſting Father ſhall name him the peaceable Prince; his Government ſhall be multiplied,* (*i. e.* He ſhall reign long, even twenty nine Years) *and he ſhall have very great Peace; he ſhall ſit upon the Throne of* David, *ordering and eſtabliſhing it with Judgment and Juſtice, from henceforth to the end of his Life: The Zeal of the Lord of Hoſts ſhall perform this: i. e.* God's Love to his choſen People ſhall make good this my Prophecy.

Note

Note that *no end* of Peace, and *no end* of Riches are never to be ſtrictly underſtood in humane Affairs; but we mean by them, *very great* Peace and Riches. Therefore the Peace of *Hezekiah* being in twenty nine Years interrupted by only one Expedition againſt him; and that alſo in the end, unſucceſsful; he may be ſaid to have enjoyed great Peace, or (ſpeaking hyperbolically, as is the manner of this Prophet) Peace without end.

21. Iſai. 35.4,5. *Your God will come, —then the Eyes of the Blind ſhall be opened*, &c.

This ſeems to be applied to Chriſt, *Matth.* 11.4, 5. *Jeſus anſwered, —Go tell* John *what ye do ſee and hear, the Blind receive their Sight*, &c. *Anſw.* God is ſaid to come to the *Jews*, in his Ambaſſadour and Meſſenger Jeſus Chriſt: and becauſe *in* and *by* him God gave Sight to the Blind, *&c. John* 14.10. *The Father that dwelleth in me, He doeth the Works.* Acts 10. 38. *God was with him.*

22. Iſai.

22. Iſai. 40. 3. *The Voice of him that crieth in the Wilderneſs, Prepare ye the way of the Lord, —a high way for our God.* This Voice was *John Baptiſt*, Matth. 3. 1, 3. And it was Chriſt's way he prepared, *Luke* 1. 76. compared with *Matth.* 11. 10. *Mark* 1. 7. *Acts* 13. 24. *Anſw. John Baptiſt* is ſaid to prepare the way for God, when he prepared the way for Chriſt; becauſe Chriſt was the Ambaſſadour and Repreſentative of God, and God was *with* and *in* Chriſt. *Acts* 10. 38. *God was with him.* John 14. 10. *The Father that dwelleth in me, he doeth the Works.*

23. Iſai. 44. 6. *Thus ſaith the Lord, I am the firſt, and I am the laſt.* Chriſt alſo is called the *firſt and the laſt*, Rev. 1. 8, 17. *Rev.* 22. 13. *Anſw.* Rev. 1. 8. is not ſpoken of Chriſt, but of God. At *v.* 17. Chriſt is called the Firſt and the Laſt: but *Eraſmus*, *Grotius*, and *Hugo Cardinalis* interpret the Words of him *as he is a Man.* Chriſt (ſaith *Hugo*) is the firſt (or moſt honourable) with good Men; and the laſt (or moſt

deſpiſed) with Infidels and wicked Men. Briefly, both Almighty God and our Lord Chriſt, are the Firſt and the laſt, but in different Senſes.

24. Iſai. 45. 23. *I have ſworn by my Self.* —*Unto me every Knee ſhall bow.* Theſe Words of God are applied to Chriſt; *Rom.* 14. 10, 11. *We ſhall all ſtand before the Judgment Seat of Chriſt, for it is written,* —*Every Knee ſhall bow to me, and every Tongue ſhall confeſs to God. Anſw.* In bowing and confeſſing to Chriſt at the laſt Judgment, we are ſaid to bow and confeſs to God; becauſe Chriſt then and there holdeth the place of God, repreſenteth him and acteth by his Commiſſion. So Men are ſaid to appear before our Soveraign Lord the King, when they appear at the Bar of his Judges; becauſe the Judges act in the Kings ſtead, and by his Commiſſion.

25. Iſai. 48. 16. *I have not ſpoken in ſecret from the Beginning; from the time that it was, there am I: and now the Lord God hath ſent me, and his Spirit.*

rit. Anſw. I in this Text is not Chriſt, but the Prophet; for Chriſt was not ſent by the Lord God and his Spirit in the days of the Jewiſh Prophets, *Heb.* 1. 1, 2. But if it were Chriſt, or the Son that here ſpeaketh, yet this very Text would prove that he is not God; for he is here diſtinguiſhed from the Lord God, as one who is not himſelf God, but is *ſent by God.* The Prophet ſeems to ſpeak of the Overthrow of the *Chaldean* and Babyloniſh Troops, by ſome great Prince, whom God either had or would raiſe up againſt them, ſee *ver.* 14. and 15. Therefore *Grotius* and *Forerius* do not tranſlate (as the Engliſh hath it) *From the time that it was, but before this thing is,* or before it hapneth. *There am I,* that is, I declare it as explicitly and clearly as if I were preſent on the place.

26. Jer. 23. 5. 6. *I will raiſe unto* David *a righteous Branch, —in his days* Judah *ſhall be ſaved, and* Iſrael *ſhall dwell ſafely: and this is the Name where-*

whereby he ſhall be called, The Lord (Heb. *Jehovah*) *our Righteouſneſs. Anſw.* In the Hebrew 'tis, *This is the Name which they ſhall call the Lord our Juſtifier*: that is, in the happy and peaceful days of the Branch, the Nation ſhall call God their Juſtifier, or their merciful Deliverer from all Adverſaries and all Evils.

27. Dan. 3. 25. *The Form of the Fourth is like the Son of God. Anſw.* In the Hebrew 'tis like *a* Son of God: that is, like an Angel, for ſo this Paſſage is explained at *ver.* 28. Angels are called Sons of God; *Job.* 1. 6. *Job* 38. 7.

28. Micha 5. 2. *Thou* Bethlehem, *—out of thee ſhall come unto me, that is to be Ruler of* Iſrael; *whoſe goings forth have been of old; from everlaſting*: or as 'tis in the Margin, *from the days of Eternity. Anſw.* In the Hebrew 'tis, *From ancient days. Grotius* makes this ſenſe of the Verſe, whoſe goings forth (or whoſe Deſcent, Original, or Pedigree) is of old, from ancient times.

For

For Chriſt deſcendeth of the moſt ancient and Royal Stock of *David* of *Bethlehem*.

29. Zech. 2. 8, 9. *Thus ſaith the Lord of Hoſts; after the Glory hath he ſent me to the Nations which ſpoiled you; —I will ſhake my Hand upon them, and they ſhall be a Spoil to their Servants: and ye ſhall know that the Lord of Hoſts hath ſent me.* *Anſw.* Theſe Words as they are in the Engliſh Tranſlation, are hardly ſenſe. Neither are theſe Words, *Thus ſaith the Lord of Hoſts*, the Words of the Lord of Hoſts himſelf, but of the ſecond Angel, who at *ver.* 3. and 4. ſpoke to the firſt Angel, and to *Zechariah*. The Verſes ſhould have been thus rendred from the Hebrew, *Thus ſaith the Lord of Hoſts, Afterwards ſhall be Glory*, (*i. e.* after ye are departed out of *Babylon*, *ver.* 7. ye ſhall have Peace and Honour) *for he hath ſent me to the Nations which ſpoiled you*: (*i. e.* To the *Babylonians* and their Confederates) *I will ſhake my Hand upon them, and they ſhall be a Spoil*

to their Servants; (*i. e.* I will ſtir up their Subjects to rebel againſt them, and ſpoil them) *And ye ſhall know that the Lord of Hoſts hath ſent me*; *i. e.* hath ſent me to puniſh them, and give you Peace and Glory.

30. Zech. 3. 2. *The Lord* (Heb. *Jehovah*) *ſaid unto Satan, The Lord* (Heb. *Jehovah*) *rebuke thee.* Anſw. *The Lord* in the firſt clauſe is the Angel of the Lord, as appears by *ver.* 1. for there Satan ſtands before the Angel. And that indeed he was an Angel, and not true Jehovah, is *aſcertained by his praying to another Perſon to rebuke* (*i. e.* to chaſtiſe) *Satan.* When Angels are ſent by God, and do repreſent his Perſon, the names *Jehovah* and *God* are communicated to them; *Exod.* 3. 2, 4, 6. *The Angel of the Lord appeared to him in a Flame of Fire out of the midſt of a Buſh.* —*and when the Lord* (Heb. *Jehovah*) *ſaw that he turned aſide to ſee, God called to him out of the midſt of the Buſh,* —*Moreover he ſaid, I am the God of thy Father.* Briefly, *Jehovah* is a

Name

Name of God, but ſuch an one as is ſometimes communicated both to Perſons and Places. Therefore the Engliſh have very ill tranſlated *Pſal.* 83. 18. *Thou whoſe Name alone is Jehovah, art the moſt High over all the Earth.* In the Hebrew 'tis, *Thou whoſe Name is Jehovah, thou alone art the moſt high over all the Earth.*

31. Zech. 12. 10. *They ſhall look upon me, whom they have pierced.* The ſame thing is ſaid of Chriſt, *Rev.* 1. 17. nay the Words (tho ſpoken of God) ſeem to be applied to Chriſt, *John* 19. 37. *Anſw.* As the *Jews* in the times of the Prophets, did (as it were) pierce God with their Sins of ſeveral kinds; ſo they pierced him again when they put to death the Lord Chriſt: as on the contrary, he who received (*i. e.* kindly and reſpectfully entertained) Chriſt, was underſtood as receiving him that ſent him. But the Words in the Prophet, are not by St. *John interpreted* of Chriſt, but *accommodated to* Chriſt and his Sufferings.

23. Mal. 3. 1. *I will ſend my Meſſenger, and he ſhall prepare the way before me; and the Lord* (or Prince) *whom ye ſeek, ſhall ſuddainly come to his Temple.* This Meſſenger was *John Baptiſt*, who prepared the way before Chriſt. *Anſw.* See on *Iſai.* 40. 3.

33. Baruch. 3. 35, 37. *This is our God, —afterwards did he ſhew himſelf upon the Earth, and converſed with Men.* *Anſw.* (1.) 'Tis an Apocryphal Book. (2.) Thoſe that admit the Book, reject theſe Verſes as ſuppoſititious. (3.) The original Greek may be thus rendred. Afterwards this Book of the Commandments of God, and the Law which endureth for ever, was ſeen upon Earth, and *turned over* by Men. Note that the laſt Verſe of *Baruch* 3*d*, is to be read with the firſt of *Baruch* the 4*th*.

Beſides theſe *particular* Anſwers to *the ſeveral Texts* objected to their Doctrine out of the Old Teſtament, the *Socinians* ſay farther *to them all* in general.

1. Where-

1. Whereas ſo exceptionable a Doctrine as that of the Trinity, and its Dependances, ought to be proved by clear Texts and demonſtrative Arguments; on the contrary, theſe Texts are ſo far from being clear and evident Proofs, that a Man muſt have a more than ordinary Wit and Capacity to apprehend how moſt of them are at all to the purpoſe, and why or to what end they are alledged by the *Trinitarians*.

2. Though in the Heat of Diſputation and Anger, Men catch up any Weapon againſt their Adverſaries; yet out of theſe Heats the more learned and judicious *Trinitarians* confeſs, that the Trinity and the Divinity of Chriſt and of the Holy Spirit, are not indeed taught in the Scriptures of the Old Teſtament, but are a Revelation made to us in the New. So ſaith *Tertullian, Adv. Prax. c.* 3. *Cyprian, Serm.* 6. St. *Jerom, Adv. Lucif. Theodoret l.* 2. *ad Græc. R. Tuitienſis de Divin. Offic. l.* 11. *c.* 14. *Fr. L. Brugenſis* on *John* 1. 49.

and on *Matth.* 28. 19. *Card. Bellarmine de Christ. l.* 2. *c.* 6. and more plainly *de Purg. l.* 1. *c.* 11. *Calovius Anticrel. S.* 420. *Alf. Salmero Prof. in Evang.* 11. *q.* 3. And infinite more, both Catholicks and Reformed.

3. If so many had not confessed it, yet the thing is evident in it self. For if the Trinity were indeed taught in the Old Testament, how came the Jewish Church in all Ages to be so wholly ignorant of it, that (as all confess) they had not the least Suspicion, that God is more than one Person? And if in this they had erred, 'tis not to be doubted our Saviour would have reproved their Heresy, and carefully set them right, as he did *in the matter of the Resurrection.* But doth our Lord any where charge them with Heresy, for believing that God is only one Person.

4. The *Socinians* confess, that to Persons who never read any thing of this great Question, some of their Interpretations of the Texts, *both of the Old*

Old and New Teſtament may ſeem ſomewhat harſh and ſtrained. But this (they ſay) is only becauſe ſuch Perſons have been *always accuſtomed* to underſtand the alledged Texts in a contrary ſenſe, that is, in the ſenſe of the Church: but if they will *often read and conſider* the *Socinian* ſenſe of them, they will ſoon diſcern that 'tis not only a probable ſenſe, but the true and only ſenſe of which theſe Texts are capable, if we would reconcile them to the reſt of Scripture, and (particularly) to the many and clear Texts and Demonſtrations cited and hinted in the firſt Letter.

SIR,

I am

Yours.

A

Third Letter

TO A

FRIEND,

Concerning the

UNITARIANS,

Called alſo

SOCINIANS.

Containing the Texts objected to them out of the Evangeliſts and Acts; and their Anſwers.

Matth. 22, 29. *Ye do err, not knowing the Scriptures.*

Printed in the Year 1687.

A Third Letter,

Concerning the Unitarians, *called* Socinians.

SIR,

IN this I give you the Texts of *the Evangeliſts and Acts* objected to the *Socinian* Doctrine concerning God our Lord Chriſt, and the Holy Spirit: and the Anſwers of the *Socinians* to the Arguments ariſing from them.

(1.) Matth. 1. 23. *They ſhall call his Name* Immanuel, *which being interpreted, is, God with us. Anſw.* See on *Iſai.* 7. 14.

(2.) Matth. 2. 2. *Where is he that is born King of the* Jews, *for we —are come to worſhip him. Anſw.* Neither the

the Hebrew, Greek, nor Latin Word for *worſhip* him, import any more than *a civil* Worſhip and Honour. And it was the manner over all the Eaſt, and particularly among the Jews, to proſtrate to Kings, 2 *Sam.* 19. 18. 1 *Kings* 1. 16, 23, 31. 2 *Sam.* 9. 6.

(3.) Mat. 9. 6. *The Son of Man hath Power on Earth to forgive Sins. Anſw.* This is plainly ſpoken of Chriſt as he was a Man. God gave this Authority to the Lord Chriſt, becauſe he gave to him alſo to know what was in Mens Hearts; namely, whether their Repentance and outward Profeſſions were ſincere and laſting. *John* 2. 24, 25, *Rev.* 1. 1.

(4.) Mat. 11. 27. *All things are delivered to me of my Father, and no Man knoweth the Son but the Father,* &c. *Anſw.* (1.) If Chriſt were himſelf that *one true God*, it could not be ſaid here that *another Perſon* gave all things into his Hands. (2.) The moſt Orthodox Interpreters do underſtand *all things* here, to be all things requiſite for

pro-

procuring and effecting the Redemption and Salvation of Men, or all things neceſſary to the executing the Office of the Meſſias. Whereas our Lord adds, *None knoweth the Son but the Father*, &c. *Maldonate* and *Grotius* make the ſenſe to be, None but God knows *what the Son's Office is*, or what he is to do and ſuffer in order to the Salvation of Men; as on the other ſide, none but the Son knows *the Father's Mind*, concerning the way and means by which Mankind is to be redeemed and ſaved.

(5.) Mat. 12. 31. *Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven. Anſw.* St. *Auſtin*, and generally all judicious Interpreters, by Blaſphemy againſt the Holy Ghoſt or Spirit, underſtand Mens aſcribing (with the Scribes and Phariſees in this Chapter) the Miracles and Works done apparently by the Spirit or Power of God, unto Magick, or the Power of the Devil. So that the Holy Ghoſt or Spirit is not in this Text a Perſon or a God, but merely the Power of God.

(6.)

(6.) Mat.18.20. *Where two or three are gathered together in my Name, there am I in the midſt of them.* Matth. 28. 20. *I am with you always, even to the end of the World.* *Anſw.* Chriſt is in the midſt of, and is with his People; not by an immediate Preſence, as God is, but by his moſt powerful Aid and Help, which he affordeth partly by his continual and ſucceſful Mediation with God for them all in general, *Heb.* 7.25. partly by the Angels who are under his Directions, and by him engaged in the Defence of the Faithful, *Heb.* 1. 14.

(7.) Matth. 26.63. *Tell us whether thou be the Chriſt, the Son of God.* Like to which Text are *Matth.* 14. 33. *Mat.* 16. 16. *John* 1.49. *Anſw.* It being manifeſt that Princes are called Sons of God by the Pſalmiſt, *Pſal.* 82. 6. As alſo that *Pſal.* 2. 7. *(Thou art my Son)* is literally meant of *David.* Hence it was that the *Jews* both then and now call the Meſſias *the Son of God:* not becauſe (as ſome imagine) they think he is God, or is generated

of

of the Divine Subſtance; but becauſe they expect he ſhall be a very great Prince, an univerſal Monarch, and therefore the Son of God in a more perfect and higher ſenſe than *David*, or other Princes are.

(8.) Mat. 28. 19. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* *Anſw.* (1.) To be baptized in the Name of a Perſon or Perſons, is a Rite by which one delivers himſelf to the Inſtitution, Inſtruction, and Obedience of ſuch Perſon or Perſons: ſo that to be baptized in the Name of the Father, Son, and Holy Ghoſt, is to profeſs to be led and guided by them; or (as *Grotius* expreſſes this matter) 'tis to declare we will admit of no other thing as a part of our Religion, but what proceeds from theſe, that is, nothing but what is *commanded* by God or the Father, and has been *delivered* by his Son the Lord Chriſt, and *confirmed* externally by the Miracles, and internally with the Witneſs and Teſtimony of the Spirit, that is,

is, of the Power and Inſpiration of God. (2.) 'Tis in vain, not to ſay ridiculouſly pretended, that a Perſon or thing is God, becauſe we are baptized *unto* it, or *in the Name of* it. For then *Moſes* and *John Baptiſt* alſo would be Gods, 1 *Cor.* 10. 1, 2. *Our Fathers were —all baptized unto* Moſes. *Acts* 19. 3. *Unto what then were ye baptized? and they ſaid, Unto* John's *Baptiſm*; that is, (ſaith the Generality of Interpreters) *unto John* and the Doctrine by him delivered. Nor can it be doubted that to be *baptized unto* a Perſon or Perſons, and to be *baptized in the Name of* ſuch Perſon or Perſons, is the ſame thing. For (1.) 'Tis acknowledged by all that underſtand the Hebrew and Syriac Idioms. (2.) 'Tis manifeſt by comparing ſome Texts of Scripture. For what in ſome of them is called *baptizing unto*, is in others called *baptizing in the Name of*. *Rom.* 6. 3. *As many of you as have been baptized into Jeſus Chriſt*, (or *unto* Jeſus Chriſt; for 'tis the ſame Prepoſition in the Greek that is

is uſed of *Moſes*, 1 *Cor.* 10. 1, 2. and of *John Baptiſt*, *Acts* 19. 3.) *have been baptized into* (or *unto*) *his Death*. *Gal.* 3. 27. *As many of you as have been baptized into Chriſt* (in the Greek, *unto* Chriſt) *have put on Chriſt*. Acts 2. 38. *Be baptized every one of you in the Name of Jeſus Chriſt*. Acts 8. 16. *They were baptized in the Name of the Lord Jeſus*. Who does not now ſee, that to be baptized *unto*, and *in the Name of* Chriſt, or any other Perſon or thing, are uſed as equivalent terms? And accordingly the Fathers, particularly *Tertullian*, often ſay baptized *unto* the Father, Son, and Holy Ghoſt. Nothing therefore can be inferred from this Text, for the Godhead of the Son or Spirit; becauſe as now Chriſtians are baptized unto them, ſo the *Jews* were baptized unto *Moſes*, and *John*'s Diſciples unto *John*.

(9.) Luke 1. 16, 17, 76. *Many of the Children of* Iſrael *ſhall he* (John Baptiſt) *turn to the Lord their God*; *and he ſhall go before him in the Spirit and Power*

Power of Elias. ——*Thou Child ſhalt be called the Prophet of the Higheſt, for thou ſhalt go before the Face of the Lord to prepare his way. Anſw.* See on *Iſa.*40. 3.

(10.) Luke 17. 5. *The Apoſtles ſaid unto the Lord, Increaſe our Faith. Anſw.* By thy Prayers to God, which are always heard for us.

(11.) Luke 24. 47. *That Repentance and Remiſſion of Sin ſhould be preached in his* (Chriſt) *Name. Anſw.* The ſenſe is, Chriſt commanded the Diſciples to require Men to repent, and on their ſo doing to aſſure them in his Name (or from him) that God would forgive them.

(12.) John 1.1. &c. *In the Beginning was the Word*, &c. *Anſw.* The Trinitarian Expoſition of this Chapter is abſurd, and contradictory: 'tis this,

In the Beginning: i. e. from all Eternity. *Anſw.* From all Eternity is *before* the Beginning, or *without* Beginning; not in the Beginning. *In the Beginning* muſt refer to ſome time and thing, it muſt be in the Beginning of the World, or of the Goſpel, or of the Word

Word; and in which ever of these senses it is taken, *the Word* cannot be from all Eternity, by Virtue or Force (I mean) of this Expression, *Was the Word*. i. e. was God the Son. *Answ.* But where in Scripture is *the Word* called *God the Son?*

The Word was with God; i. e. The Son was with the Father. *Answ.* It seems then that *God* in this clause is *the Father*. But was not the Son also with the Holy Ghost, and is not he too (according to the *Trinitarians*) God, or a God? If he is, why doth St. *John* only say *the Son was with the Father*; and how comes the Father to engross here the Title of *God* to the Exclusion of the Holy Ghost?

The Word was God. What shall we do here? was *the Word* the Father? for so they interpreted *God* in the foregoing clause. No, *God* in this clause, hath *a new meaning*, 'tis *God the Son*. But in the whole Scripture there are not these words, *God the Son*.

The same was in the Beginning with

God. How comes this to be again repeated? for *John* had ſaid once before, that the Word was with God. They care not, 'tis ſaid, and that's enough. The Truth is, according to their ſenſe of this Context, no account can be given of this Repetition, and they muſt allow it to be a meer Tautology. But let us (ſay the *Socinians*) hear *Grotius* interpreting this ſublime Proem of St. *John*'s Goſpel.

Ver. 1. *In the Beginning*, (i.e. when God created the Heavens and the Earth. For theſe Words are taken from *Gen.* 1. 1.) *was the Word.* The Hebrews call that *Power and Wiſdom* of God, by which he made the World, and does all other his extraordinary Works, *his Word.* Pſal. 33. 6. *By the Word of the Lord were the Heavens made.* Heb. 11. 2. *The Worlds were made by the Word of God.* 2 Pet. 3. 5. *By the Word of God the Heavens were of old.* They borrowed this Expreſſion from *Moſes*, who in deſcribing the Creation, ſaith that *God ſaid, Let there be Light*, Gen. 1. 3.

God

God ſaid, Let there be a Firmament, Gen. 1. 6. and ſo through the whole Chapter. Undoubtedly *Moſes* is not to be underſtood of a Word orally ſpoken, for God is a Spirit; but his meaning is, God put forth his *Power and Wiſdom*, and thereby created Light and the Firmament, *&c.* As eaſily as Men can ſpeak theſe Words, *Let there be Light, Let there be a Firmament.* Thus we ſee why the Divine Wiſdom and Power was called *the Word* by *David*, and ſo many Writers of the New Teſtament.

The Word was with God; i. e. It was not yet in the World, or not yet made Fleſh, (*ver.* 10. and 14.) but with God.

The Word was God; i.e. The Word (or Divine Wiſdom and Power) is not ſomething different from God; but being his Wiſdom and Power, is God. 'Tis the common Maxim of Divines, that the Attributes and Properties of God are God. Which is in ſome ſenſe true. We may alſo here note, that thoſe Per-

ſons (whether Angels or Men) to whom the *Divine Word* hath been in an extraordinary Degree communicated, have alſo had the Names *Jehovah* and God given to them. The Angel who deſtroyed *Sodom* by *a miraculous Tempeſt* from Heaven is called *Jehovah*; ſo is he that promiſed *Abraham* to cauſe *Sarah* to conceive a Son, *Gen.* 18. 13. On the ſame account God ſays to *Moſes*, *Exod* 7. 1. *See I have made thee a God to* Pharaoh. *Ver.* 2. *The ſame was in the Beginning with God.* This is here again repeated by the Evangeliſt, to teach us that *the Word* is ſo God, that it is not all that God is; there being other Properties and Attributes of God, that are communicable as well as the *Word.*

Ver. 3. *All things were made by him.* The Engliſh-Geneva Tranſlation ſaith here, All things were made by *It*. But it matters not, for *the Word* begins here to be ſpoken of as a Perſon, by the ſame *Figure of Speech* that *Solomon* ſaith, Wiſdom *hath builded* her Houſe, and *hewn out* her ſeven Pillars, *Prov.* 9. 1.

9. 1. And that *David* calls God's Commandments *Counſellours*, Pſal. 119. 24.

Ver. 4. *In him*: i. e. In him when he was in the World and was made Fleſh; *Ver.* 10. and 14.

Was Life. i.e. By the Word, when made Fleſh or *Man*, the way and manner of obtaining Life (eternal Life) was diſcovered to the *Gentiles*. The way is the Doctrine of the Goſpel, *John* 12. 50.

And the Life was the Light of Men; *i. e.* The Life-giving Doctrine by him taught was that Light, to and by which Men may and ought to direct their Steps in order to eternal Bleſſedneſs. *John* 12. 50. So here the Doctrine of Chriſt, the Goſpel, is called Light, as before it was called Life.

Ver. 8. *He* (John) *was not that Light*; *i. e. John* neither was, nor was the bringer of the Light of the Goſpel: though he bare Witneſs to both. 'Tis uſual in familiar Speech to call the Bringer of a thing, by the name of the thing he brings: and for this reaſon our Saviour is called Life, and

Light, *John* 14. 6. *John* 8. 12.

Ver. 10. *He was in the World.* Here the Evangeliſt returns to ſpeak of *the Word.* The ſenſe is, in Proceſs of time the Word became incarnate, that is, *Abode on the Perſon of Jeſus Chriſt*, and ſo converſed in the World among Men. God communicated his Word, (that is, a vaſt Effuſion of his Divine Power and Wiſdom) to his Son the Lord Chriſt, *Acts.* 10. 38.

The World was made by him; *i. e.* The World and all Men were made by this Word, which (afterwards) abode on Jeſus Chriſt: and which *in* and *by* him performed Works not much leſs wonderful than was the firſt Creation.

And the World knew him not. Knew not that the Word abiding on Jeſus, was that very Divine Word which made both the World and all Men.

Ver. 11. *He came unto his own*; *i. e.* To thoſe whom he had made, *ver.* 10. *He* is to be underſtood of the Word. The Word came in the Perſon of Chriſt.

His

His own received him not; *i. e.* did not own him for what he indeed was, the Divine Word. 'Tis again repeated, to brand the Ingratitude and Stupidity of the *Jews* of that Age.

Ver. 12. *Them that believe on his Name.* On his Name, is an Hebrew Phraſe, as much as to ſay, *on him*; *i. e.* Them that believed on the Word, made Fleſh: or them that received and owned him for what he indeed was, even the Divine Word.

Ver. 14. *And the Word was made Fleſh*; Or, *For* the Word was made Fleſh: *i. e.* did abide on and inhabit an humane Perſon, the Perſon of Jeſus Chriſt; and ſo was (in Appearance) made Fleſh or *Man*: for Fleſh is the uſual Scripture Phraſe for Man, *Gen.* 6. 12. *Deut.* 5. 26. *Jer.* 12. 12. *Jer.* 17. 5. *Mark* 13. 20.

And we beheld his Glory; *i. e.* The Glory of the Man, on whom *the Word* did abide and inhabit in him. We beheld his Glory in his many Miracles, *John* 2. 11. Alſo in his Transfigura-

tion, 2. *Pet.* 1. 17. And on many other occaſions.

The Glory as of the only begotten of the Father; *i. e.* A Glory worthy of the only-begotten of the Father. Chriſt is called the only-begotten on ſeveral accounts, this eſpecially, that he only was begotten by the Divine Power on a Woman, *Luke* 1. 35.

Ver. 15. John *bare Witneſs of him —ſaying, —He was before me: i. e.* Was before me in Dignity, being the only-begotten of God. So *Eraſmus* and *Beza* as well as *Grotius*.

Ver. 18. *Which is in the Boſom of the Father: i. e.* Who is moſt dear to the Father. So the Phraſe ſignifies in other Texts; *Numb.* 11. 12. *Deut.* 13. 6.

Hath declared him: i. e. hath revealed his Mind and Will to Men. Hitherto (for the moſt part) *Grotius*.

Briefly, *The Word* (according to *Grotius*) is not an eternal Son of God, but is here the Power and Wiſdom of God; which Word abiding without mea-

meaſure on the Lord Chriſt; (as it is expreſly ſaid, *Heb.* 1. 3. *Matth.* 28. 18. *Col.* 2. 3. ſee the Notes on theſe Texts) 'tis therefore ſpoken of as a Perſon, and as one Perſon with Chriſt and he with that.

This notion of *the Word* will lead a Man through all the Difficulties of this Chapter, with far more eaſe than any other hitherto offered. Beſides that it is ſo well founded, as has been ſhown on *ver.* 1. 'tis alſo as eaſy and obvious, and clears the ſenſe as much as can be expected on a Portion of Scripture, that is ſo obſcure and dark, and which was deſignedly written after a myſterious and ſublime manner.

(13.) John 2. 19, 21. *Deſtroy this Temple, and in three Days I will raiſe it up.* —*He ſpake of the Temple of his Body.* *Anſw.* Chriſt raiſed his Body, by a Power communicated to Him by the Father: and accordingly his being raiſed, is always attributed to the Father, not to himſelf, *Gal.* 1. 1. Paul *an Apoſtle,* —*by Jeſus Chriſt; and God, the Father*

Father, who raiſed him from the dead. See alſo *Eph.* 1. 19, 20. 1 *Theſſ.* 1. 9, 10. Had our Lord raiſed himſelf by his own proper Power, his Reſurrection could in no reſpect be aſcribed to the Father.

(14.) John 2. 25. *He knew what was in Man. Anſw.* The Knowledg which the Lord Chriſt had, or now in his ſtate of Exaltation hath, of the Secrets of Mens Hearts, is the pure Gift of, and Revelation from God, and the Divine *Word* abiding on him. *Rev.* 1. 1. *The Revelation of Jeſus Chriſt, which God gave to him, to ſhew unto his Servants.* John 3. 34. *God giveth not the Spirit by meaſure* (that is, ſparingly) *unto him.* But ſee alſo what they ſay on *Rev.* 2. 23.

(15.) John 3. 13. *No Man hath aſcended up to Heaven, but he that came down from Heaven; even the Son of Man, which is in Heaven. Anſw.* (1.) *Eraſmus, Beza, Camerarius,* acknowledg that the Greek ſhould be rendred, which *was* in Heaven. Neither ſo are the Words, *which was in Heaven,* an idle Repetition of what went before; for it

it is repeated *majoris aſſeverationis cauſâ*, for its greater Confirmation. The moſt learned Orthodox Interpreters underſtand this aſcending into, and being in Heaven, as alſo the deſcending, only *metaphorically*; and interpret thus, *No Man hath aſcended up to Heaven*: No Man hath known the Mind of God our Heavenly Father. *But he that came down from Heaven*; *i. e.* but he that is ſent to you as the Meſſenger of Heaven, or of God. *Even the Son of Man which is in Heaven*; *i. e.* even I whoſe Meditation and Converſation is in Heaven. As St. *Paul* ſays of himſelf, *Phil.* 3. 20. *Our Converſation is in Heaven.* So they interpret the whole Paſſage, of the humane Nature, I ſuppoſe, becauſe our Lord conſiders and ſpeaks of himſelf here by the Name only of *the Son of Man.* But the *Socinians* do (generally) underſtand this Text literally, and ſay, that 'tis here intimated that before our Lord entred upon his Office of Meſſias, he was taken up to Heaven to be inſtruct-

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ed in the Mind and Will of God (as *Moſes* was into the Mount, *Exod.* 24. 1, 2, 12.) and from thence deſcended to execute his Office, and declare the ſaid Will of God. The ſame thing they ſay is alſo hinted, *John* 6. 38, 46, 51, 62. *John* 8. 40.

(16.) John 3. 18. *The only begotten.* *Anſw.* See on *John* 1. 14.

(17.) John 5. 19. *Whatſoever things He* (the Father) *doth, thoſe alſo doth the Son.* *Anſw.* The Son doth them, only by the Spirit or Power of the Father inhabiting in him. *John* 5. 30. *I can do nothing of my ſelf.* John 14. 10. *The Father that dwelleth in me, He doth the Works.* Matth. 12. 28. *I caſt out Devils by the Spirit of God.*

(18.) John 5. 23. *That all Men ſhould honour the Son, even as they honour the Father.* *Anſw.* The meaning only is, as we honour God or the Father, ſo we muſt not forget to honour alſo the Son of God; becauſe to him the Father hath committed the laſt Judgment of all Men, *ver.* 22. An Equality of Honour

nour is no more intended here, than an Equality of Perfection in thoſe words, *Be ye perfect, even as your Father which is in Heaven is perfect*, Matth. 5. 48. For the ſenſe there is, as God is truly perfect, ſo do ye endeavour to be perfect with that Perfection of which your finite Natures are capable.

19. John 6. 44. *I will raiſe him up at the laſt Day.* *Anſw.* The Lord Chriſt ſhall raiſe and change our Bodies by the ſame Divine *Word*, or Power of God communicated to him, and abiding on him, by which while he was in this mortal Life he raiſed and *changed* the Body of *Lazarus*, which was corrupted: that the Power by which he reſtored *Lazarus* to Life again, was not our Lords own proper Power, but God's, that is the Fathers; is plainly intimated by our Lord himſelf, *John* 11. 41. *Father, I thank thee, that thou haſt heard me*, &c. Almighty God can lodge even in dry Bones, a Power of reſtoring the dead, 2 *Kings* 13. 21. ſee alſo what hath been ſaid on *John* 5. 19.

(20.)

(20.) John 8. 56, 58. Abraham *rejoiced* (or desired) *to see my Day, and saw it.* —*Before* Abraham *was, I am,* Or (as 'tis rendred by the *Syriac, Nonnus* and *Grotius*) *I was. Answ.* (1.) *Abraham* saw Christ's Day, in the Spirit of Prophecy; he saw it as coming, not as present; he foresaw (as he desired) the time when it should be. (2.) St. *Austin* has confessed, that Christ is here said to be before *Abraham*, not actually, but in the Counsel Decree, and Ordination of God. And so St. *Peter* explains this matter; 1 *Pet.* 1. 20. *Who verily was fore-ordained from the Foundation of the World, but was made manifest in these last times.* In like manner at *Rev.* 13. 8. Christ is called *the Lamb slain from the Foundation of the World.* The Words are, *Whose Names are not written in the Book of Life, of the Lamb slain from the Foundation of the World.* Every one sees that Christ could be no otherways slain *from* the Foundation of the World, but in the Counsel and Decree of God.

See

See more ſuch Inſtances on *John* 17. 5. 'Tis true the *Jews* did not apprehend in what ſenſe our Lord meant he was before *Abraham*: but neither did he intend or care they ſhould; for finding them averſe from Truth and Piety, he often ſo ſpake to ſome of them, as to perplex and affront their Blindneſs and Arrogance yet more, and not to inſtruct them, ſee for this *Luke* 8. 10.

(21.) John. 10. 30. *I and the Father are one.* *Anſw.* Not one God, but as Friends are ſaid to be one. Thus our Lord explains himſelf, *John* 17. 11. *Keep them whom thou haſt given me, that they may be one as we are.* The Diſciples could be one no otherways than as Friends are one, (namely *in Affection and Deſign*) neither with one another nor with God. *Ver.* 22. *The Glory which thou gaveſt me,* (*i. e.* the Power of doing Miracles) *I have given them, that they may be one, as we are one.*

(22.) John 10. 33. *Thou being a Man makeſt thy ſelf God,* or *a* God. *Anſw.* It appears they lied, by our Saviours

Anſwer

Anſwer at *ver.* 36. *Say ye of him whom the Father hath ſanctified and ſent into the World, Thou blaſphemeſt, becauſe I ſaid, I am the Son of God.* Had our Lord been more than the Son of God, he would have owned his Dignity, when they charged him with Blaſphemy for ſaying thoſe things, from which it might (by their ſtrained Conſequences) be inferred that he made himſelf a God. *Camero* on this Text ingenuouſly confeſſes, that *in this Context* our Lord doth not make himſelf God: He adds, that times and circumſtances required, that the Revelation of this Myſtery ſhould be deferred till our Lord's Reſurrection and Aſcenſion into Heaven. In which ſaying he gives up to the *Socinians* all the Texts of the Evangeliſts.

(23.) John 10.38. *The Father is in me, and I in him. Anſw.* 'Tis alſo ſaid, 1 *John* 4. 16. *He that dwelleth in Love,* (*i. e.* exerciſeth Love and Charity) *dwelleth in God, and God in him.* Therefore Chriſt and Chriſtians are ſaid to be

be in God, and God in them, by their mutual Love; or becauſe of their mutual Love.

(24.) John 12. 41. *Theſe things ſaid* Iſaias, *when he ſaw his Glory, and ſpake of him. Anſw.* ſee on *Iſai.* 6. 1, 8, 9.

(25.) John 14. 1. *Ye believe in God, believe alſo in me. Anſw.* Our Lord has himſelf interpreted this. John 12. 44. *He that believeth on me, believeth not on me; but on him that ſent me.*

(26.) John 14. 7, 9. *If ye had known me, ye would have known my Father alſo: and from henceforth ye know him, and have ſeen him: —He that hath ſeen me, hath ſeen the Father; how ſayeſt thou then, ſhew us the Father? Anſw.* It is alſo ſaid, *Luke* 10. 16. *He that heareth you, heareth me*; 'tis there farther added, *He that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.* Shall we now infer, that the Diſciples and Miniſters of Chriſt, are Chriſt: nay, are him alſo that ſent Chriſt, namely God? The Truth therefore is, when

we are ſaid to know, ſee, hear, deſpiſe God, in knowing, ſeeing, hearing, or deſpiſing Chriſt, or his Miniſters; the meaning only is, that Chtiſt and his true Miniſters being the Ambaſſadours and Meſſengers of God, and revealing to us his Nature and Will, they are ſo far forth to be eſteemed one with God; and in ſeeing and hearing them, we ſee and hear him as much as the inviſible God can be ſeen or heard, in this mortal Life.

(27.) John 14.14. *If ye ask any thing in my Name, I will do it. Anſw.* The obvious meaning is, if ye pray for any thing to God, uſing my Name; I will cauſe it to be done for you by my Interceſſion, the general Interceſſion that I will make for all good Chriſtians. *Heb.* 7. 25. *He is able to ſave them that come unto God by him,* (*i. e.* that pray to God in his Name) ſeeing he ever liveth to make Interceſſion for them.

(28.) John 16. 8, 13, 14. *When he* (the Comforter, or Spirit) *is come, he will reprove the World of Sin: —He*

ſhall

ſhall not ſpeak of himſelf: —He ſhall receive of mine, and ſhew it to you. Here the Spirit is plainly ſpoken of as a Perſon. *Anſw.* (1.) Of thoſe that are *Unitarians*, all the *Arians*, and very many *Socinians*, do acknowledg, that the Holy Spirit is a Perſon, chief of the Heavenly Spirits, prime Miniſter of God and Chriſt; becauſe he is here called the Comforter (or Advocate) and ſaid to hear, ſpeak, and teach; and elſewhere to interceed for us. But they add, that this very Context in telling us, (*ver.* 13.) *He will guide you into all Truth, for he ſhall not ſpeak of himſelf*; ſufficiently ſheweth that he is not God, or a God. For it were intolerable to ſay of God, he ſhall lead you into all Truth, for he ſhall not ſpeak of himſelf: the contrary is true of God, he ſhall lead you into all Truth, *For he ſhall ſpeak of himſelf.* (2.) But more generally the *Socinians* ſay, that Actions proper to Perſons are by a Figure aſcribed *to things*, and even *to Qualities* of things, not only in Ho-

ly Scripture, but in all Writers. God's Commandments are called *Counſellours*, Pſal. 119. 24. Underſtanding is ſaid *to lift up her Voice*, Prov. 8. 1. Wiſdom *to build* her Houſe, and *hew out* her ſeven Pillars, *Prov.* 9. 1. Charity *to think* no evil, 1 *Cor.* 13. 5. Water and Blood *to bear Witneſs*, 1 John 5. 8. The Stone ſet up by *Joſhua to hear* all the Words of the Lord, *Joſh.* 24. 27. Are theſe things Perſons? Is it not evident that Actions proper to Perſons are aſcribed to them, as well as to the Holy Spirit, or Power and Inſpiration of God, by the Figure called Proſopopeia? Briefly, We ought to conceive thus of this matter, a great Effuſion of God's Inſpiration and Power being to be given to the Diſciples, that it might be a continual Director and Guide when the Lord Chriſt was no more perſonally with them: therefore this Guide is by the aforeſaid Figure ſpoken of in ſuch terms as if it were ſome Doctor, Teacher, and Advocate. Hence it is ſaid to reprove the World, to guide

into

into all Truth, to intercede for us (namely becauſe it ſuggeſteth Prayer and Affection in Prayer) alſo not to ſpeak of himſelf, but to ſpeak what he ſhall hear from God; to receive of Chriſt's, that is, receive of God the Remainder of Chriſt's Doctrine, and teach it to the Apoſtles. For 'tis to be noted that our Lord left ſome things to be taught by this Inſpiration of God; becauſe the Diſciples were not capable to hear and believe them, till they had ſeen the great Miracles of our Lords Reſurrection and Aſcenſion into Heaven, *John* 16. 12. *I have yet many things to ſay to you, but ye cannot bear them now; Howbeit when the Spirit of Truth is come, he ſhall guide you into all Truth.* The Spirit that guided the Apoſtles into all Truth, was it not the meer Inſpiration of God?

It is for the ſame Reaſon, and by the ſame Figure, that this Power and Inſpiration of God in the Apoſtles, is ſaid *to bear Witneſs*, John 15. 26. to ſearch Myſteries, 1 *Cor.* 2. 10. 11. to diſtri-

bute Gifts, 1 *Cor.* 12. 2. to appoint Biſhops, *Acts* 20. 28. to glorify Chriſt, *John* 16. 14.

Finally, It appeared in the Form of a Dove on Chriſt, and of Cloven Tongues on the Apoſtles, *Matth.* 3. 16. *Acts* 2. 3, 4. Becauſe God conveyed this Divine Energy to the Lord Chriſt, and to the Apoſtles, in theſe outward Symbols, which were fit Emblems of the Quality of the Gifts then beſtowed. The Dove ſignified the mild and peaceable Spirit of Chriſt; and that the Power then conveyed to him ſhould not be for the Damage or Hurt of Mankind: The Tongues denoted, that the Apoſtles did then and there receive the Gift or Faculty of ſpeaking with many Tongues. But what ſenſe can the *Trinitarians* make of theſe things? they ſay the Spirit is a Perſon and God: did God receive and aſſume the Shape of a Dove, that is, of a Brute? What hinders but that they may believe all the Transformations in the Metamorphoſis of *Ovid*?

(29.) John 16.15. *All things that the Father hath, are mine. Anſw.* (1.) St. *Paul* hath ſaid as much of every Chriſtian; 1 *Cor.* 3. 21, 22. *All things are Yours: ——things preſent, things to come, all are yours.* 2. *All things* in this Text of St. *John*, are all things relating to the Chriſtian Faith, Doctrine and Diſcipline: for it follows, *Therefore ſaid I, He* (the Spirit) *ſhall take of mine, and ſhew it to you.* The meaning of the whole Paſſage is, all things relating to the Doctrine and Diſcipline of the Chriſtian Church, *which the Father hath in his Mind and Deſign, are mine:* that is, are known to me, and ſhall (for the moſt part of them) be ordered by my ſelf: as for the reſt which I my ſelf do not diſcover or order, the Spirit ſhall receive it, and ſhew it to you.

(30.) John 17. 5. *Glorify me with thine own ſelf, with the Glory I had with thee, before the World was. Anſw.* (1.) St. *Auſtin* and many other learned and Orthodox Interpreters, not only grant,

but contend that the meaning here is, Let me now *actually* receive that Glory with thy ſelf, which I had with thee *in thy Decree and Deſign* before the World was. This Interpretation is confirmed by this, that the Sufferings of Chriſt were to precede his *actual* Glory, 1 *Pet.* 1. 11. *Searching what, and what manner of time the Spirit —did ſignify, when it teſtified before-hand the Sufferings of Chriſt, and the Glory that ſhould follow.* (2.) As 'tis here ſaid, *The Glory that I had with thee before the World was:* ſo 'tis ſaid, 2 *Cor.* 5. 1. *We have a Building of God, an Houſe not made with Hands.* Where *we have* is, we have it in God's Decree and Intention, or it is prepared for us; 2 *Tim.* 1. 9. *Grace was given us in Chriſt before the World was.* Where again *was given to us* is, was given in God's Decree and Intention. Therefore ſo alſo we may underſtand, that Chriſt had Glory before the World was.

(31.) John 17.10. *All mine are thine, and thine are mine. Anſw.* It appears by the foregoing verſe, and by what follows, that Chriſt ſpeaks of ſuch as were or ſhould be his Diſciples. His meaning is, all that are my Diſciples, are of thy giving to me, and ſtill remain thine; and all that are true Servants and Lovers of God, readily become mine, that is, Diſciples to me.

(32.) John 17. 24. *For thou lovedſt me from the Foundation of the World. Anſw.* None can deny, that God loved all the Elect from the Foundation of the World. To God all things are preſent; not only what is paſt, but what is to come, is preſent to the Divine Mind and Knowledg.

(33.) John 20.28. Thomas *anſwered, and ſaid unto him my Lord, and my God:* Or, O my Lord, and O my God! For 'tis an Attic Vocative. *Anſw.* 1. *Neſtorius, Patriarch* of *Conſtantinople,* was of Opinion that theſe Words were not deſigned to Chriſt, but to God. For though the Evangeliſt ſaith, *Thomas anſwered and ſaid un-*

to him (*i. e.* to Chriſt) *O my Lord, and O my God.* Yet the Exclamation might be addreſſed to God as it's Object, tho it was alſo *an* Anſwer to our Saviour, or *in* Anſwer to our Saviour, and to what he had ſaid at *ver.* 27. Or if the Words were addreſſed to our Saviour alſo, it may be admitted as true what others ſay here: Namely, (2.) When *Thomas* had felt the Prints of the Spear and Nails in our Saviour's Side and Hands, and was thereby fully ſatisfied that he was indeed riſen again, he breaks forth into this Exclamation; the firſt part of which he directed to Chriſt, the other to God. *O my Lord!* are Words of Congratulation to our Saviour; *And O my God!* Words of Admiration and Praiſe to God.

(34.) Acts 5. 3, 4. *Why hath Satan filled thine Heart, to lie to the Holy Ghoſt? —Thou haſt not lied unto Men, but unto God. Anſw.* Some of the moſt celebrated Interpreters among the *Trinitarians* have owned, that this Text ought to be thus underſtood, *Why*

haſt

haſt thou lied to the Holy Ghoſt: i. e. to us Apoſtles who have (thou knoweſt) the Holy Spirit or Inſpiration of God in us. *Thou haſt not lied unto Men, but unto God; i. e.* thou haſt not hereby lied to Men only or chiefly, but to God, who is in us by his Spirit and Inſpiration. This Interpretation is confirmed by 1 *Theſſ.* 4. 8. *He therefore that deſpiſeth, deſpiſeth not Man, but God, who hath alſo given unto us his Holy Spirit.* Here 'tis manifeſt, that thoſe who deſpiſed the Apoſtles, are ſaid to deſpiſe God, becauſe God was in them by his Spirit: What hinders then, but that for the ſame reaſon, thoſe that lied to the Apoſtles, ſhould be ſaid and underſtood to lie to God?

(35.) Acts 7. 59. *They ſtoned* Stephen, *calling upon God, and ſaying, Lord Jeſus, receive my Spirit. Anſw.* (1.) The Word *God* is not in the Original Greek, in no Greek Bible. (2.) Admitting this Word *God* to be here rightly underſtood, yet the Greek when rendred Grammatically, maketh this ſenſe, calling

ling upon God, and saying, O *Lord of Jesus* receive my Spirit. (3.) Admitting the English Translation, the meaning here is only this, *Stephen* called upon God, and he also said, Lord Jesus receive my Spirit; because at the same time he saw Jesus (in Prophetick Vision) standing at the Right Hand of God. He began to have this Vision while he stood before the Council, *ver.* 56. and it continued with him to the Moment of his Expiration, for his Consolation and Support; as is granted by many learned Interpreters of the Orthodox party.

(36.) Acts 9.14, 21. *To bind all that call upon thy Name.* (The Words are spoken to the Lord Christ, as is made undeniable by *ver.* 17.) ——*Is not this he, that destroyed them which called on this Nome* (Christ's Name) *in* Jerusalem? *Answ.* (1.) The *Socinians* generally not only grant, but earnestly contend, that Christ is to be worshipped and prayed to: because God hath (they say) by his inherent *Word* or

Power

Power given to the Lord Christ, a Faculty of knowing all things, and an Ability to relieve all our Wants. The Polonian *Unitarians* were so zealous in this matter, that they excommunicated and deposed from their Ministry, such of their own Party as denied that Christ might be prayed to, and worship't with Divine Worship. This had bad Effects, therefore the *Unitarians* of *Transylvania* were more moderate, they admitted to the Ministers and Professors-Places, those that rejected the Invocation and Adoration of Christ; but obliged them under their Hands, not to speak against worshipping or praying to the Lord Christ in their Sermons or Lectures. (2.) Those *Unitarians* that reject the Invocation of Christ, say, 1. That the most learned of the Ancients were of their Opinion. It appears by St. *Austin* (*T. 6. L. 1. de Hæres. Num.* 43.) and by *Photius* (*Cod.* 117.) that *Origen* denied that the Son was to be adored or prayed to. He is, saith *Origen*, not the Author, but Procurer

curer of the good things beſtowed on us. 2. Our Lord Chriſt, when he was conſulted about the Object and matter of Prayers, directed his Diſciples to God; *Luke* 11. 1, 2. *When ye pray, ſay, Our Father which art in Heaven.* 3. It ſeems clear enough, that he forbad the Diſciples to pray to himſelf; ordering them at the ſame time to pray to God in his Name, or *for his Sake*: John 16. 23. *In that Day* (*i. e.* after I am riſen, have ſeen you again, and being aſcended into Heaven have procured for you the Comforter, whoſe Conſolations none can take from you: So all Interpretters of note) *ye ſhall ask me nothing*; —*whatſoever ye ſhall ask the Father in my Name, he will give it you.* 4. To make Chriſt himſelf the Object of Prayer, is to deſtroy his Mediatory Office. For if he doth hear our Prayers, and can and doth (by a Power conſtantly reſident in him) relieve our Wants; to what purpoſe is he our Mediator with God. They that make it a Duty to pray to Chriſt, will find

find it hard to give a good account of thoſe Words, *Heb.* 7. 25. *He* (Chriſt) *is able to ſave unto the uttermoſt, all that come unto God by him,* (*i. e.* that pray to God in his Name, or *for his ſake*) *ſeeing he ever liveth to make Interceſſion for them.* What can be more evident, than that here Chriſt's ſaving us from the Evils we either fear or labour under, is aſcribed not to his own inherent Power, but to his Interceſſion with the Almighty. It is farther to be obſerved, that theſe Gentlemen ſay, that Chriſt's Mediation and Interceſſion for us, is not to be underſtood of a verbal or perſonal Mediation, proceeding from a particular Knowledg of our Wants and Prayers, but *he mediates by his Merits*; that is, by the perfect Obedience and moſt acceptable Services, that he has performed to God.

As to the objected Texts, *To bind all that call upon thy Name.* And again, Is not this he that deſtroyed *them that called on this Name* in *Jeruſalem?* They anſwer, that the Original Greek may be

be translated several ways. 1. Thus, to bind all *that are called by* thy Name. And, Is not this he, that destroyed them *who are called by this Name* in *Jerusalem?* that is, All that from *Christ* are called *Christians*. And this seems to be the genuine sense of these Texts. 2. Thus, To bind all *that name thy Name*. And, Is not this he that destroyed them *who name this Name* in *Jerusalem?* that is, that profess the Name of Christ, that speak of Christ as their Master and Teacher. Agreably to this, St. *Paul* saith, 2 *Tim.* 2. 9. *Let all that name the Name of Christ, depart from Iniquity.* 3. Thus, as 'tis in our English Bibles, to bind all that *call upon thy Name*. And, Is not this he that destroyed them *that called on this Name* in *Jerusalem?* For though the first Christians did not pray to the Lord Christ, yet they called upon his Name in Prayer, they used his Name in their Prayers to God, praying for all things in his Name; which is *a calling upon his Name* in the most proper and grammatical

matical ſenſe of theſe Words; and is indeed the only ſenſe of which they are capable, when they are uſed of a Man, as Chriſt was. So they.

(37.) Acts 15. 28. *It ſeemed good to the Holy Ghoſt, and to us.* *Anſw.* that is, to God's Inſpiration in us, and therefore to us alſo. See on *John* 16. 8, 13, 14.

(38.) Acts 20. 28. *Feed the Church of God, which he hath purchaſed with his own Blood.* *Anſw.* (1.) It appears by the *Syriac*, the *Armenian*, and the moſt ancient Greek Bibles, that the true reading of this Text is, Feed the Church of *Chriſt*, which he hath purchaſed with his own Blood. (2.) Admitting the reading in the vulgar Editions of the Greek, yet ſome great Maſters of that Tongue have rendred the Greek Words thus, Feed the Church of God, which he hath purchaſed with *his own Son's Blood.* (3.) Admitting the Tranſlation in our Engliſh Bibles, ſome learned Men (particularly *Eraſmus*) have noted, that the Blood of Chriſt

is here called the Blood of God, because it was *the Blood which God gave* for the Redemption of the World. So *John* 1. 36. *Behold the Lamb of God:* that is, the Lamb of Sacrifice *which God giveth* for the Sins of the World. For God so loved the World, that he gave his only begotten Son to die and shed his Blood for us. From,

SIR,

Your

Faithful and Assured.

A

Fourth Letter

TO A

FRIEND,

Concerning the

UNITARIANS,

Called alſo

SOCINIANS.

Containing the Texts objected to them out of the Epiſtles and Revelation.

Rom. 1. 25. *Who changed the Truth of God into a Lie; and worſhipped and ſerved the Creature, more than the Creator, who is bleſſed for ever. Amen.*

Printed in the Year 1687.

A Fourth Letter,

Concerning the Unitarians, *vulgarly called* Socinians.

SIR,

WE are come to the laſt part of our Task, the Texts of the Epiſtles and Revelation, and the Anſwers of the *Socinians* to them.

(1.) Rom. 1.3. *Jeſus Chriſt our Lord, which was made of the Seed of* David, *according to the Fleſh.* Rom. 9. 5. *Of whom, as concerning the Fleſh, Chriſt came; who is over all, God bleſſed for ever, Amen. Anſw.* (1.) It is very probable, by the *Syriac* and by ſome Paſſages in *Ignatius* and other Fathers, that the word *God* was not originally in this Text, for they

read it thus, Of whom as concerning the Fleſh Chriſt came, *who* is bleſſed *above* all for ever. 2. But admitting the reading in the vulgar Editions of the Greek, the Greek Words (as *Eraſmus* and *Curcellæus* obſerve) ſhould have been thus tranſlated, Of whom, as concerning the Fleſh, Chriſt came; *God who is over all be bleſſed for ever.* For the Words are a Thankſgiving for Chriſt, and for his Exaltation. The Addition of the word *Amen*, proper in Prayers and Thankſgivings, doth much countenance this Tranſlation. 3. Theſe Words, *according to the Fleſh*, and *as concerning the Fleſh*, never ſignify (as *Trinitarians* would here interpret them) *according to his humane Nature*, as if Chriſt had alſo a Divine Nature: *Rom.* 9. 3. My Kinſmen *according to the Fleſh.* Rom. 4. 1. *Abraham*, our Father *as pertaining to the Fleſh.* Col. 3. 22. *Servants obey in all things your Maſters according to the Fleſh.* Had now *Abraham* or *Paul*'s Kinſmen, or have Maſters a Divine Nature, becauſe

theſe

theſe Words, *according to the Fleſh*, and *as pertaining to the Fleſh*, are uſed of them? The Truth is, theſe Phraſes are only as much as to ſay *according to the Body*; and are to ſignify that *Abraham* is the Father of the *Jews*, according to their Bodies, as God is the Father of their Souls or Spirits: and that the *Jews* were *Paul*'s Kinſmen according to the Body, but not of Kin to him in Reſpect of Likeneſs in Faith or Manners: alſo that Maſters are Maſters over our Bodies, not of our Minds or Spirits. Therefore in the other Texts alſo, where Chriſt is ſaid to be of the Seed of *Abraham*, of *Iſrael*, and of *David*, *according to the Fleſh*; the meaning can only be, that as to his Body or outward Man, he deſcended of the Houſe of *David*, and of the Stock of *Iſrael* and *Abraham*, his Soul or Spirit being from God.

(2.) Rom. 2. 16. *God ſhall judg the Secrets of Men by Jeſus Chriſt.* 1 Cor. 4. 5. *Who both will bring to light the hidden things of Darkneſs, and will make*

manifeſt the Counſels of Hearts. VI. *Anſw.* The Knowledg Chriſt hath, or at the laſt Judgment ſhall have *of the Secrets of Hearts*, is purely by Revelation from God, and the Divine *Word* communicated to him, *Rev.* 1. 1. *The Revelation of Jeſus Chriſt, which God gave to him, to ſhew unto his Servants.*

(3.) Rom. 10. 12. *The ſame Lord over all is rich unto all that call upon him.* *Anſw.* This and what follows is ſpoken of God, not of Chriſt.

(4.) 1 Cor. 1. 2, 3. *All that in every place call upon the Name of Jeſus Chriſt.* Ver. 3. *Grace be to you and Peace from God our Father, and from the Lord Jeſus.* *Anſw.* 1. As to the former of theſe Texts, ſee on *Acts* 9. 14, 21. For all that is there ſaid, takes place here alſo. 2. But as to *ver.* 3. It ſhows plainly that Chriſt is not God, for it ſpeaks of him as a diſtinct and different Perſon from God: Therefore Grace and Peace is wiſhed to the *Corinthians* from God, *as the Author* of every good and perfect Gift; and from Chriſt,

(to uſe the Words of *Origen*) *as the Procurer* by his Interceſſion with God.

(5.) 1 Cor. 6. 9. *Your Body is the Temple of the Holy Ghoſt.* 2 Cor. 6. 16. *Ye are Temples of the living God. Anſw.* The Holy Ghoſt or Spirit being the Inſpiration and Power of God, the ſame Bodies that are Temples of one, muſt needs be Temples alſo of the other.

(6.) 1 Cor. 10. 9. *Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of Serpents.* It had been ſaid before at *ver.* 4. *They drank of that ſpiritual Rock that followed them, and that Rock was Chriſt. Anſw.* 1. The Rock was Chriſt, not really, but *in Signification*, it ſignified and prefigured Chriſt, for which reaſon 'tis called *a ſpiritual Rock.* So St. *Auſtin, contr. Adverſ. Leg. et Prophet. l.* 2. *c.* 6. This Interpretation is confirmed by Inſtances of like Nature, *Gen.* 41. 26. *The ſeven good Kine are ſeven Years, and the ſeven good Ears are ſeven Years:* that

that is, they ſignify and prefigure ſeven Years of plenty. This Rock prefigured Chriſt, as he is the true Rock of his People and Church: Its Waters alſo ſignified Chriſt, for as they were the Refreſhment and Life of the *Iſraelites* in the Wilderneſs; ſo is Chriſt of the true *Iſrael* of God, in the howling Wilderneſs of this preſent World. 2. Whereas we are bid at *ver.* 9. not to tempt *Chriſt*, 'tis to be noted that the ancient and true reading of this Text is, Let us not tempt *God*. *S. Epiphanius* hath left upon record, that it was the Heretick *Marcion* who corrupted this Text, by putting *Chriſt* for *God* in the Copies by him publiſhed, *Epiphan. L.* 1. *T.* 3. *p.* 358. *Edit. Petav.* But admitting the reading in the Engliſh Bibles, yet the ſenſe will be, Let us not tempt (that is, murmur againſt) Chriſt; as the *Iſraelites* tempted or murmured againſt *God* in the Wilderneſs. That tempting God and Chriſt is rightly interpreted by *murmuring againſt* them, appears by *Numb.* 14. 27, 28, 29. (7.)

(7.) 1 Cor. 12. 4, 5, 6, 11. *There are Diverſities of Gifts, but the ſame Spirit; — Differences of Adminiſtrations, but the ſame Lord; — Diverſities of Operations, but it is the ſame God which worketh all in all. — All theſe worketh that one and the ſame Spirit. Anſw.* The plain meaning is, God and his Spirit; that is, God by his Spirit and Inſpiration, worketh that great Diverſity of Gifts, (Prophecy, Tongues, Healing) which were in the Chriſtians of thoſe times: and that though there are different Adminiſtrations (that is, Orders of Men) in the Church, yet they are all under one Lord or Head, even Chriſt.

(8.) 2 Cor. 8. 9. *Ye know the Grace of our Lord Jeſus Chriſt, that though he was rich, yet for our ſakes he became poor, that we through his Poverty might become rich. Anſw.* The ſenſe is, Such was the Favour and Love of Chriſt to Mankind, that in his own Perſon he ſet us an Example of Mortification and Self-denial, in his living a poor ſort of Life; though

though 'tis certain he could have lived in the greateſt Splendor, Dignity, and Plenty. He that could multiply the Loaves and Fiſhes, and the Wine at the Wedding of *Cana*, need not have wanted any of the Comforts of Life; if for our Sakes (that we *Gentiles* might be rich and bleſſed for ever) he had not choſe to imploy himſelf in preaching, and making Diſciples who might be his Agents in planting the Word of the Goſpel over all the World.

(9.) 2 Cor. 12. 8, 9. *I beſought the Lord thrice, that it might depart from me. ——Therefore I will rather glory in my Infirmities, that the Power of Chriſt may reſt on me. Anſw.* He beſought *the Lord*, that is, he beſought *God*. The Power of Chriſt here is the Strength or Power *which Chriſt procures*, by his general Mediation (for all his Church, and every Member of it) with God. So the ſenſe is, that what my Lord Chriſt can do and procure for me with God, may abide on me, namely Power and Strength either to overcome

come or bear this Affliction. But note that the *Socinians*, for the moſt part of them, do grant that *the Word* or Power of God abiding on Chriſt, doth qualify him both to hear our Prayers, and to ſuccour us in all Diſtreſſes.

(10.) 2 Cor. 13. 14. *The Grace of our Lord Jeſus Chriſt, the Love of God, and the Communion of the Holy Ghoſt be with you. Anſw.* 1. This Text demonſtrates, that neither the Lord Chriſt, nor the Holy Spirit are God, for it plainly diſtinguiſhes them from God. 2. The ſenſe of the whole Verſe is, I wiſh you the continual Favour and Interceſſion of Chriſt; for you are not unknown to him, ſeeing the Angels (of whom he is made King and Head) ſignify to him your State and Condition, *Rev.* 5. 6. *Heb.* 1. 14. I wiſh you, as an Effect of Chriſt's Interceſſion, the Love of God or the Father: and as the Conſequence of that, a plentiful Communication of God's Holy Spirit or Inſpiration, together with all the Effects of it.

(11.)

(11.) Gal. 1. 1, 12. Paul *an Apoſtle, not of Man, neither by Men, but by Jeſus Chriſt, and God the Father. —I neither received it of Man, neither was I taught it, but by Revelation of Jeſus Chriſt. Anſw.* As we truely ſay the Holy Bible is the Word not of Men, but of God; becauſe though it was ſpoken and written by Men, yet it proceedeth (as to the matter of it) from the Inſpiration of, and Direction from God: So *Paul* rightly denies he is made an Apoſtle by Man, becauſe he was made one by Jeſus Chriſt, who in all things acted by the Spirit and Directions of God. Briefly, *Not of Man, neither by Man* in theſe Verſes, is only as much as to ſay, not by humane Authority, but by Authority from God by the Lord Chriſt.

(12.) Eph. 3. 9. *Who created all things by Jeſus Chriſt. Anſw.* Though the Words might have been rendred, Who created all things *for* Jeſus Chriſt, (ſee on *Heb.* 1.2.) yet the truth is, theſe

Words

Words, *by* or *for Jeſus Chriſt*, were not originally in this Text, but added to it. For it appears by the moſt ancient Greek Copies, and by the Syriac and Latin, as alſo by ſeveral of the Fathers, that the true reading here is only thus, *Who created all things.*

(13.) Phil. 2. 5, 6, 7, 8. *Let this Mind be in you, which was in Chriſt Jeſus; who being in the Form of God, thought it not Robbery to be equal with God: But made himſelf of no Reputation, and took upon him the Form of a Servant. And being found in Faſhion as a Man; he humbled himſelf and became obedient unto Death, even the Death of the Croſs: Wherefore God hath highly exalted him, and given him a Name above every Name.* *Anſw.* It cannot be the Deſign of the former part of theſe Words, to intimate that Chriſt is God; becauſe 'tis at laſt added, that *God hath exalted him and given him a Name above every Name*; for theſe Words plainly diſtinguiſh Chriſt from God, as one who is not himſelf God, but *exalted*

by

by God. This and other Considerations, has obliged the more judicious and learned *Trinitarians*, to interpret this whole Context of Christ, *as he is a Man*, and to translate somewhat otherways than we have done in the English. They render and interpret the Words thus;

Ver. 5. *Let this Mind be in you, that was in Christ Jesus*; i. e. be ye humble and lowly as the Lord Christ was, *ver.* 3, 4.

Ver. 6. *Who being in the Form of God*; *i. e.* who being made like to God; and namely by a Communication to him of Divine and miraculous Power over Diseases, Devils, the Grave, the Wind, the Seas, *&c.*

Committed not Robbery by equalling himself to God; *i. e.* did not rob God of his Honour, by arrogating to himself to be God, or equal to God.

Ver. 7. *But made himself of no Reputation*; *i. e.* chose a poor Life, like a Person of no Reputation or Merit.

And

And took upon him the Form of a Servant; *i. e.* became like a Servant; poſſeſſing nothing of his own, and ſuffering Injuries and Reproaches without making Reply or ſeeking Revenge. Being a Preacher of Mortification, Humility and Self-denial, he lived up to the height of his Doctrine.

Ver. 8. *Being made like other Men, in the common Similitude of Man; he humbled himſelf, and became obedient unto Death*; *i. e.* being a Man in all reſpects like other Men, (Sin excepted) he always expreſſed a great Humility; and notwithſtanding that he could have delivered himſelf from them, yet was he obedient even to evil Magiſtrates; and without Reſiſtance underwent that Death, which their Wickedneſs and Malice prepared for him.

Ver. 9. *Wherefore God hath highly exalted him.* For this, as well as other cauſes, he is now by God advanced even above Angels; the very Angels being put under his Directions.

(14.) Phil. 3. 21. *Who ſhall change our vile Body, that it may be faſhioned like to his glorious Body; according to the mighty working whereby he is able to ſubdue all things to himſelf.* *Anſw.* See on *John* 6. 44. and on *John* 5. 19. places parallel to this.

(15.) Col. 1. 15. *The Image of the inviſible God.* Heb. 1. 3. *The Expreſs Image of his Perſon.* *Anſw.* 1. Theſe Texts are Demonſtrations that Chriſt is not God; it being ſimply impoſſible, that the Image ſhould be the very being or thing whoſe Image it is. 2. Thoſe that alledg theſe Texts to prove that Chriſt is God, forget that St. *Paul* ſaith of every Man, that he is *the Image and Glory of God*, 1 Cor. 11. 7.

(16.) Col. 1. 15, 16. *The Image of the inviſible God, the firſt-born of every Creature. For by him were all things created that are in Heaven and that are in Earth. ——And he is before all things, and by him all things conſiſt.* *Anſw.* 1. Chriſt is called the firſt-born of every Crea-

Creature, not abſolutely, as if he was in being before all other Creatures; but the meaning is, he is *the firſt-born from the dead* of all God's Creatures. He is the firſt that was raiſed from the dead (and thus as it were born again into the World) ſo as never to die again, but forthwith injoy eternal Life. Thus in this very Context is *the firſt-born* explained, *ver.* 18. *He is the Head of the Body the Church, who is the Beginning, the firſt-born from the dead.* 2. Theſe Words, *For by him were all things created*, &c. are not ſpoken of Chriſt, but of God. The ſenſe of the whole Context is this, the Lord Chriſt is the moſt perfect Image of the inviſible God, the firſt-born *from the dead* of every Creature; for (O *Coloſſians*) by him, even by the inviſible God, were all things created; they were not (as ſome of your Philoſophers have taught you) from all Eternity, nor (as others ſay) aroſe from the accidental Concourſe of Atoms, but all of them (whe-

ther things in Heaven, or things in Earth; whether they be Thrones or Dominions, or Principalities, or Powers) are Creatures, and were by God created, who is before them all, and by him they all conſiſt. But he is the Head of the Body the Church, who is the Beginning and firſt-born from the dead, even the Lord Chriſt. 3. They obſerve farther, that the moſt learned and critical Interpreters of the *Trinitarians*, do not think that Creation is in this Context aſcribed to Chriſt. They interpret this Context thus, *The moſt Beloved* (ſo firſt-born is uſed by the *Hebrews* and *Helleniſts*; Exod. 4. 22. Pſal. 89. 27. Jer. 31. 9.) *of every Creature, or the Chief and Head* of every Creature. So *Camero*, *Piſcator*, *Deodat*, *Dally*, *Vorſtius*, *Davenant*, *Grotius*. *For by him were all things modelled, whether they be things in Heaven, or things in Earth*, modelled, not created. So of the Ancients, even *Athanaſius*, and St. *Cyril*, and *Fulgentius*: So alſo

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Alfonſus, *Salmero*, *Arias Montanus*, *Grotius*, and many more. The Lord Chriſt is ſaid to model (or order) all things on Earth, becauſe of the great change he introduced; aboliſhing Judaiſm and Paganiſm (the only Religions then in the World) and introducing Chriſtianity in their ſtead. He new ordered or modelled the Thrones, Dominions, Principalities, Powers, (and other Angelick Orders) in Heaven, in that he became their Head and King (whereas they were before immediately under God) and giveth to them from time to time ſuch Orders and Directions as to him ſeem good, 1 *Pet.* 3. 22. *Rev.* 1. 1. *Rev.* 5. 6.

Whereas 'tis added at *ver.* 17. *He is before all things*: They underſtand it thus, he is in Worth and Excellence, as well as Dignity and Power, before all other Perſons and things; *And by him all things conſiſt*; *i. e.* By his wiſe Providence and Government they conſiſt, or fall into no Diſorder and Confuſion.

4. St. *Chryſoſtom* goes away by himſelf. He underſtands indeed, *ver.* 16. of Chriſt, but he renders it not, for *by* him were all things created, but thus, *the moſt beloved of every Creature*, for *for* him were all things created that are in Heaven, and that are in Earth, *&c.* So that the ſenſe here is the ſame with what is ſaid, *Heb.* 1. 2. *Whom he* (God) *hath appointed Heir of all things*; *i. e.* All things were originally made with reſpect to Chriſt, that they might be ſubjected one day to him, and he be made Heir or Lord (under God his Father) of them.

(17.) Col. 2. 3. *In him are hid all the Treaſures of Wiſdom and Knowledg.* *Anſw.* 1. The *Socinians* grant, that in Chriſt are ineſtimable Treaſures of Wiſdom, given to him by God. But, 2. It has been obſerved by others, that this particular Verſe and its Context ſhould have been thus tranſlated, to the Acknowledgment of the Myſtery of God *even* the Father, and of Chriſt;

in

in *which* (*i. e.* in which Myſtery) are hid all the Treaſures of Wiſdom and Knowledg.

(18.) Col. 2. 9. *In him dwelleth the Fulneſs of the Godhead bodily, and ye are compleat in him*; or, ye are *filled by him*. *Anſw.* 1. 'Tis alſo ſaid, *Eph.* 3. 9. That ye (ye *Epheſians*) might be filled with all the Fulneſs of God. And this very Text of the *Coloſſians* ſaith, that the Fulneſs of God (or of the Godhead) is ſo in Chriſt, that we are filled by him with the ſame. Therefore the Fulneſs of God or of the Godhead here, is *the Fulneſs of the Knowledg of God*, or of the Godhead: this dwelt in Chriſt, and with this he hath *filled* or *compleated* us Chriſtians. This Knowledg is ſaid to dwell in Chriſt bodily, or (as others tranſlate) ſubſtantially; in Oppoſition to that imperfect umbratile and unſincere Knowledg of God, that was to be found in the Philoſophy and Philoſophers of the Greeks, who in *Paul*'s time were in great Eſteem

among the *Coloſſians* and other Greek Nations and Colonies. This Interpretation is confirmed by *ver.* 8. and allowed by the moſt learned and Orthodox Interpreters.

(19.) 1 Theſſ. 3. 11, 12. *God himſelf and our Father, and our Lord Jeſus Chriſt direct* (in the Greek, *proſper*) *our way unto you.* *Anſw.* Paul *wiſheth* that the Lord Chriſt may proſper his way; meaning, by his general Interceſſion with God for all his Miniſters and other Labourers in the Goſpel; as alſo by his Angels, who are Chriſt's Agents, ſent forth to miniſter to (*i. e.* to protect and help) thoſe that ſhall be Heirs of Salvation, *Heb.* 1. 14. 1 *Pet.* 3. 22. *Rev.* 1. 1. *Rev.* 5. 6. But it is added at *ver.* 12. of this third to the *Coloſſians*, *And the Lord make you to encreaſe and abound in Love.* *Anſw.* If theſe Words are to be underſtood of Chriſt; It muſt be ſaid that the Lord Chriſt cauſeth us to abound in Love, and all other Graces, partly by his Goſpel

ſpel; partly by his Interceſſion with him, who is the Giver of every good and perfect Gift, *Heb.* 7. 25. See alſo what has been ſaid on *Acts* 9. 14, 21.

(20.) 2 *Theſſ.* 2. 16, 17. *Our Lord Jeſus, —comfort your Hearts; and eſtabliſh you in every good Word and Work.* *Anſw.* See on 1 *Theſſ.* 3. 11, 12.

(21.) 1 Tim. 3. 16. *Without Controverſy, great is the Myſtery of Godlineſs, God was manifeſt in the Fleſh, juſtified in the Spirit, ſeen of Angels, —believed on in the World, received up into Glory.* *Anſw.* It appears by the Syriac, Latin, Ethiopic, Armenian, Arabic, and moſt ancient *Greek* Bibles; as alſo by the firſt Council of *Nice*, and a great many Citations out of the Fathers both Greek and Latin; that the Word *God* was not originally in this Text, but added to it: For they read it thus, *Without Controverſy great is the Myſtery of Godlineſs, which was manifeſt by Fleſh*, (that is, by Man, by the Miniſtry of Men, even Jeſus and his

his Apoſtles) *juſtified by the Spirit*; (*i. e.* proved by Miracles done by the Spirit or Power of God) *ſeen of Angels* (*i. e.* diſcovered to Angels, who greatly deſired to underſtand this Secret, and the Particulars and Cauſes of it, *Eph.* 3. 10, 11. 1 *Pet.* 1. 12.) *believed on in the World, received with Glory*; that is, entertained in moſt places with the greateſt Reſpect and Honour, *Gal.* 4. 15. Note that the Goſpel is here called *a Myſtery*, becauſe it was ſo long concealed, and ſo late diſcovered: and the Myſtery *of Godlineſs*, from its Effect; namely, becauſe it diſpoſeth Mens Minds to true Piety and Godlineſs. Note alſo that it was *Macedonius* (the 2d) *Patriarch* of *Conſtantinople*, that corrupted this Text by ſubſtitution of the word *God* inſtead of the word *which*; and for this and other matters he was depoſed in an Epiſcopal Council, and baniſhed by the Emperour *Anaſtatius*, about the Year 512. But 2. Admitting the word *God* were truly

ly read in the vulgar Copies of the Greek, yet if you will make ſenſe, you muſt thus tranſlate and interpret, *great is the Myſtery of Godlineſs, God was manifeſted by Fleſh,* (*i. e.* God's Nature and Will was manifeſted by Fleſh, that is, by Man, by Jeſus Chriſt and his Apoſtles, to us *Gentiles*) *was juſtified by the Spirit,* (*i. e.* the ſame Will and Nature of God, was verified by Miracles done by the Spirit or Power of God) *was ſeen of Angels,* (was known to the Angels, who were very deſirous to underſtand this new Revelation) *believed on in the World, received with Glory or gloriouſly.*

(22.) 1 Tim. 6. 14, 15, 16. *Until the appearing of our Lord Jeſus Chriſt, which in his time he ſhall ſhew, who is the bleſſed and only Potentate; —whom no Man hath ſeen, nor can ſee. Anſw.* The laſt Words ſhew, that not the Lord Chriſt, but God is deſigned in this whole Deſcription.

(23.)

(23.) 2 Tim. 3. 16. *All Scripture is given by Inſpiration from God.* 2 Pet. 1. 21. *Holy Men of God ſpake as they were moved by the Holy Ghoſt.* *Anſw.* The Holy Ghoſt or Spirit being only the Inſpiration and Power of God, it is truly ſaid, that the Scriptures which proceeded from that Inſpiration, did proceed from God; and that thoſe who were acted by that Inſpiration, were acted by God.

(24.) Titus 2. 13. *Looking for the glorious appearing of the great God, and our Saviour Jeſus Chriſt.* *Anſw.* 1. Nothing hinders, but that we may believe that not only the Lord Chriſt, but God himſelf, will appear at the laſt Judgment. So that Chriſt is ſaid to judg the World, becauſe he ſhall pronounce the Decree and Sentence of God, and order the Angels to execute it. So ſeveral of the Fathers underſtood this Text. 2. But the Truth is, the Words in the Greek are thus, Looking for the appearing *of the Glory* of the great

great God, and our Saviour Jeſus Chriſt. Where *the Glory of the great God* is the Pomp, Power, and Angels that God, even the Father, will cauſe to accompany the Lord Chriſt on that Day. *Matth.* 16. 27. *The Son ſhall appear in the Glory of his Father, with his* (the Fathers) *Angels.*

(25.) Heb. 1. 2. *By whom alſo he made the Worlds. Anſw. Grotius* renders the Greek thus, *For* whom he made the Worlds. The Author (ſaith *Grotius*) writing to the *Hebrews*, refers to a Maxim received among them, that the World was made for the Meſſias. This Tranſlation ſuits well with what went before, *whom he hath appointed Heir of all things:* for what can be more agreeable, than that the World ſhould be made for him, who is appointed Heir or Lord of it? Others render the Words thus, By whom he made *the Ages*; underſtanding hereby, the Goſpel-Ages, or Times.

(26.)

(26.) Heb. 1.3. *Upholding all things by the Word of his Power; or, governing all things by his Powerful Word. Answ.* This is to be underſtood of God's *Word* or Power; not of Chriſt's, otherways than it was communicated to him by God, and did abide on him. For the whole Context runs thus, *Who* (Chriſt) *being the Brightneſs of his* (God's) *Glory, and the expreſs Image of his* (God's) *Perſon, and upholding* (in the Greek, Governing) *all things by his* (God's) *powerful Word.* So the ſenſe is, Chriſt upholds the Government and Order of the Church both in Heaven and Earth, he governs the Angels and Spirits of Heaven, and the Church militant on Earth, by *the Word* (*i. e.* the Power) of God given to him without meaſure: See alſo on *John* 1. 1, &c.

(27.) Heb. 1. 5. *Thou art my Son. Anſw.* See on *Pſal.* 2. 7. in the ſecond Letter.

(28.) Heb. 1.6. *Again when he bringeth the firſt-begotten into the World, he ſaith,*

ſaith, And let all the Angels of God worſhip him. Anſw. See on Pſal. 97. 7. in the ſecond Letter. But as to the word Firſt-begotten or Firſt-born, it doth not belong to Chriſt only, in all the ſenſes of it. Chriſt is Almighty God's firſt-begotten or Firſt-born *from the dead*; as was ſaid on *Col.* 1. 16. but in other reſpects others alſo are ſo called, *Iſrael* is Gods Firſt-born, *Exod.* 4. 22. and *David*, Pſal. 89. 26, 27. for this Expreſſion in the Hebrew, ſignifies ordinarily, no more than the moſt beloved, or *much* beloved, as is apparent from the Texts laſt cited, and from *Jer.* 31. 9. *Heb.* 11. 17.

(29.) Heb. 1. 8. *Unto the Son, he ſaith, Thy Throne, O God, is for ever. Anſw.* In the Greek 'tis, unto the Son he ſaith, *God is thy Throne* (*i. e.* thy Seat, Reſting-Place, and Eſtabliſhment) *for ever.* So *Grotius.*

(30.) Heb. 1. 10. *And thou Lord in the Beginning haſt laid the Foundation of the Earth. Anſw.* See on *Pſal.* 102.

25.

25. from whence theſe Words are taken.

(31.) Heb. 2. 14. *For as much as the Children are partakers of Fleſh and Blood, he alſo himſelf took part of the ſame. Anſw.* The *Socinians* do not deny, that the Soul of Chriſt took part in Fleſh and Blood, that is, was incarnate; as his Children, (that is, his People) were alſo Partakers in Fleſh and Blood.

(32.) Heb. 2. 16. *He took not on him the Nature of Angels, but he took on him the Seed of* Abraham. *Anſw.* In the Greek, and in the Margin of our Bibles, 'tis, *He taketh not hold of Angels, (i. e.* he ſaved not from Ruin, and from utter and final falling into Perdition, the Apoſtate Angels) *but of the Seed of* Abraham *he taketh hold; i. e.* he ſaveth the Seed of *Abraham.* The Author here mentioneth only the Seed of *Abraham*, becauſe this Epiſtle was written only to the *Hebrews.* Unleſs perhaps by the Seed of *Abraham*, he meaneth

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Abraham's ſpiritual Seed, all the faithful, all true Believers.

(33.) Heb. 3. 3, 6. *He who hath builded the Houſe, hath more Honour than the Houſe.* —*Chriſt as a Son over his own Houſe, whoſe Houſe are we. Anſw. The Houſe* here is not Mens *Bodies*, but *the Church* of Chriſt; which (under God) he is truly ſaid to build, partly by himſelf, partly by his Miniſters.

(34.) Heb. 4. 15, 16. *We have not an High-Prieſt, which cannot be touched with the Feeling of our Infirmities; but was in all points tempted as we are.* —*Let us therefore come boldly unto the Throne of Grace. Anſw.* We are encouraged here to pray with Aſſurance and Faith to God, by this Argument or Conſideration, that our High-Prieſt and Interceſſor having been in our very Circumſtances, is touched with a true Feeling of our Infirmities, and therefore doth with great Earneſtneſt intercede for us all in general.

(35.) Heb. 7. 3. *Without Father, without Mother, ——having neither Beginning of Days, nor end of Life: but made like unto the Son of God, abideth a Prieſt for ever. Anſw.* All acknowledg that theſe Words are ſpoken of *Melchizedec.* And that becauſe neither his Father nor Mother, nor the time of his Birth or Death, are mentioned in Scripture; he is therefore ſaid to be withour Father or Mother, and without Beginning of Days, or end of Life. But he is not herein like the Son of God (the time of whoſe Birth and Death is recorded in Scripture; and whoſe Mother was bleſſed *Mary*, and his Father the everlaſting God) but he is like the Son of God, in that he abideth a Prieſt for ever.

(36.) Heb. 10. 5. *A Body haſt thou prepared for me. Anſw.* 'Tis undoubted, that God prepared a Body for the Soul of Chriſt.

(37.) Heb. 11. 26. *Eſteeming* (*i. e. Moſes* eſteeming) *the Reproach of Chriſt, grea-*

greater Riches than the Treaſures of Egypt. *Anſw.* The ſenſe is, *Moſes* preferred being reproached and ill uſed by *Pharaoh* and the *Egyptians* (as Chriſt was reproached and abuſed, when he came to deliver the true *Iſrael* of God, from the Bondage of Sin and Satan) before all the Treaſures and Riches, which he as an adopted Son of *Pharaoh*'s Daughter, might have expected and had in *Egypt*. So *Grotius*, and others the moſt eſteemed Interpretors.

(38.) Heb. 13. 8. *Jeſus the ſame yeſterday, to day, and for ever. Anſw.* This is prefaced to what here follows, *be not carried away with diverſe and ſtrange Doctrines*, as an Argument to perſwade Conſtancy in the true Faith. The ſenſe is, the Lord Chriſt and his Goſpel is the ſame thing that it always was, be not therefore carried about to every novel Doctrine: Ye will by Experience find, that 'tis a good thing to be eſtabliſh'd in the Grace of the Goſpel;

ſpel; and not in Doctrines about Meats, which the *Jews* from the Moſaic Law, and the *Gentiles* from the Dictates of their Philoſophers, ſo much urge.

(39.) 1 Pet. 1. 11. *Searching what, and what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified before-hand the Sufferings of Chriſt.* *Anſw.* 1. The Spirit of Chriſt, that is, the ſame *Spirit of Prophecy* that was in Chriſt. Or 2. The Prophetick Spirit in them *which ſpoke of Chriſt.* So *Grotius* interprets here. Others confirm his Interpretation by obſerving, that *the Spirit of Truth*, and *the Spirit of Error* mentioned, 1 *John* 4. 6. are thoſe Spirits which ſpeak the Truth, and teach Error. So we call *Virgil* the Poet of *Eneas*, and *Homer* of *Achilles* and *Uliſſes*, becauſe they have written and ſpoken of *Eneas*, *Achilles* and *Uliſſes*.

(40.) 1 Pet. 3. 19, 20. *Quickned by the Spirit, by which alſo he went and preached to the Spirits in Priſon, which ſome-*

ſometimes were diſobedient, —in the days of Noah. *Anſw.* This Text ſeems to ſpeak of Chriſt's deſcent into Hell. The ſenſe is, Chriſt being dead, was ſhortly quickned, or brought to Life again by the Spirit or Power of God: by which alſo (that is, by aſſiſtance of which Spirit) he preached and ſpoke to the Spirits impriſoned in Hell, who would not harken to *Noah* who in his Life-time preached Righteouſneſs to them, 2 *Pet.* 2. 5. *Cardinal Bellarmine* has quoted above thirty of the Fathers, who interpret this Text after this manner. The Interpretation ſeems confirmed by 1 *Pet.* 4. 6. *For this cauſe was the Goſpel preached alſo to them that are dead.* For that he ſpeaketh of the real dead, appears by the foregoing verſe.

(41.) 1 John 1. 1, &c. *That which was from the Beginning, —which we have ſeen with our Eyes, —of the Word of Life, —declare we unto you, Anſw.* The Word of Life here is the Goſpel,

The ſenſe is, we declare or preach to you that Goſpel or Word of Life, which from the Beginning *was in the Mind and Decree of the Father.* So St. *John* explains himſelf in theſe Words at *ver.* 3. *That eternal Life which was with the Father, and was manifeſted to us.* He calleth the Word of Life, eternal Life; as 'tis the ordinary and appointed means and way to eternal Life. He ſaith, he had *heard* it, and *ſeen* it with his Eyes, and *handled* it with his Hands; to ſignify by theſe Expreſſions, that it was fully, certainly, and perfectly known to him. For the Hebrews uſe to expreſs full and certain Knowledg of things, by Words and Phraſes borrowed from the ſenſes.

(42.) 1 John 3. 16. *Hereby perceive we the Love of God, becauſe he laid down his Life for us. Anſw.* Neither the Syriac, nor almoſt any Greek Copy of the Bible, hath the Word *God* in this Text. The true reading is, hereby perceive we *his* Love, becauſe he

(Chriſt)

(Chriſt) laid down his Life for us. 2. Admitting the reading in the Engliſh Bible, yet *he* in this Text is not God; but Chriſt *the Son of God*, who was mentioned *ver.* 8. So *Grotius*. And the Interpretation is certain, for God cannot lay down his Life.

(43.) 1 John 4. 3. *Every Spirit that confeſſeth not, that Chriſt is come in the Fleſh, is not of God. Anſw.* This ſaying, *is come in the Fleſh*, (or in Fleſh, for ſo 'tis in the Greek) is oppoſed to thoſe falſe Prophets and Teachers, that affirmed Chriſt had not a real Body of Fleſh and Blood, but a ſpiritual; and conſequently was not a true Man, nor the Off-ſpring of *David*. On the contrary St. *John* here teaches that Chriſt *is come in Fleſh*, or in the Fleſh; that is, was clothed with a real Body of real Fleſh.

(44.) 1 John 5. 7. *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one. Anſw.* 1. This verſe was

not originally in the Bible, but has been added to it. 'Tis not found in the moſt ancient Copies of the Greek, nor in the *Syriac*, or *Arabick*, or *Ethiopic*, or *Armenian* Bibles, nor in the moſt ancient Latin Bibles. 'Tis not acknowledged by the Fathers, who treated profeſſedly of this Queſtion of the Trinity; 'tis wholly rejected by abundance of the moſt learned Criticks and Interpreters, and by all acknowledged to be doubtful and uncertain. 2. Admitting this verſe to be genuine, yet the moſt learned *Trinitarians* confeſs the ſenſe is, not *theſe three are one God*, but theſe three are *one in their Teſtimony*, or they agree in their Teſtimony; for they are here conſidered and ſpoken of as Witneſſes. So *Beza*, *Vatablus*, *Calvin*, *Eraſmus*, the Engliſh-Geneva Notes. And accordingly moſt of the Greek Bibles which have this verſe in them, read hereas they do in the next verſe (not theſe three *are* one; but) theſe three agree in one; *i. e.* in one

and

and the ſame Teſtimony.

(45.) 1 John 5.20. *We know that the Son of God is come, and hath given us an Underſtanding, that we may know him that is true; and we are in him that is true, even in his Son Jeſus Chriſt: This is the true God. Anſw.* This was a very negligent Tranſlation, ſay the *Socinians*. For whether you interpret *him that is true* to be God, or to be Chriſt, no ſenſe can be made of the Words. The latter part of the Text ought to have been thus rendred, *We are in him that is true* (*i. e.* in God) *by his Son Jeſus Chriſt. This is the true God*; *i. e.* He whoſe Son Chriſt is, and in whom we are, he and no other is the true God. So that this Text plainly denies that Chriſt is the true God. When we are ſaid to be *in* God *by* Chriſt; the meaning is, we are united to God (by his Love to us, and ours again to him) by the Procurement and means of the Lord Chriſt, who hath by his Goſpel revealed God

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to us, and by the higheſt Arguments engaged us to love and ſerve him.

(46.) Rev. 1. 8. *I am Alpha and Omega, —ſaith the Lord, which is, and which was,* &c. *Anſw.* This verſe ſpeaks of God only, not of Chriſt: for at *ver.* 4. and 5. Chriſt is diſtinguiſhed from him, *which is, and which was.*

(47.) Rev. 1. 11. *I am Alpha and Omega, the firſt and the laſt. Anſw.* 1. This part of the verſe is not in the Latin, nor in any good Greek Bible. 2. But admitting the Words, it has been ſaid on *Iſai.* 44. 6. in the ſecond Letter, in what ſenſe theſe terms may be uſed of the Lord Chriſt.

(48.) Rev. 1. 17. *I am the firſt and the laſt. Anſw.* See on *Iſai.* 44. 6.

(49.) Rev. 2. 23. *I am he, which ſearcheth the Reins and Heart.* Every one knows this is an Hebrew and Scripture Phraſe, ſignifying, *I know the*

the moſt ſecret Thoughts, which is a Property belonging only to God. *Anſw.* The Knowledg which the Lord Chriſt had or hath, of any ones ſecret Thoughts, is a Revelation made to him by God; as it was alſo ſometimes to former Prophets: *Rev.* 1. 1. *The Revelation of Jeſus Chriſt, which God gave to him, to ſhew unto his Servants.* 2 Kings 6. 12. *The Prophet that is in* Iſrael, *telleth the King of* Iſrael, *the Words that thou ſpeakeſt in thy Bedchamber.* 2 Kings 8. 12. *I know the Evil that thou wilt do to the Children of* Iſrael. Prophets ſearch the Heart, that is, know the Thoughts and Propenſions of the Heart, by the Spirit or Inſpiration of God in them. But the Lord Chriſt hath a far greater meaſure of that Spirit, than any of the former Prophets ever had.

(50.) Rev. 3. 14. *The Beginning of the Creation of God. Anſw.* 1. Theſe Words prove that Chriſt is not God, but a Creature. 2. But the Truth is,

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the Greek ſhould have been thus rendred, The Prince (or chief) of the Creation of God.

(51.) Rev. 5. 5. *The Root of* David. *Anſw.* That is, aRoot ſpringing from *David*: As a Root of the Earth, is a Root which ſpringeth from the Earth; not on the contrary, a Root from which the Earth ſpringeth.

(52.) Rev. 5. 6. *I beheld, in the midſt of the Throne. —a Lamb* (as it had been ſlain) *having —ſeven Eyes, which are the ſeven Spirits of God, ſent forth into all the Earth. Anſw.* This Text confirms what has been often ſaid, namely that the Knowledg which our Lord Chriſt now hath of Affairs on Earth, is (partly) by means of thoſe miniſtring Spirits which are ſent forth into all the Earth, *as his Eyes*, to ſee and relate the ſtate of things: for what other reaſon can they be here called his Eyes?

(53.) Rev. 5. 8. *Having every one of them, —Vials full of Odors, which are*

are the Prayers of the Saints. Anſw. In this Viſion the Prayers of the Saints are by the Elders (or Presbyters) offered to Chriſt, as the Mediator; that is, with Intention that he ſhould recommend them to God by his Interceſſion. But note alſo, that 'tis not here ſaid that theſe Prayers were at all offer'd to Chriſt.

(54.) Rev. 17. 4. *Lord of Lords, and King of Kings. Anſw.* Chriſt is ſo Lord of Lords; as that himſelf hath one, who is not only his Lord but his God. *John* 20. 17. *I aſcend to my Father and your Father, to my God and your God.*

(55.) Rev. 21. 6. *I am Alpha and Omega. Anſw.* Theſe Words are ſpoken by and of God only.

(56.) Rev. 22. 20. *Even ſo, come Lord Jeſus. Anſw.* 'Tis a Wiſh, not a Prayer.

(57.) Rev. 22. 21. *The Grace of our Lord Jeſus Chriſt be with you. Anſw.* In what ſenſe the Grace or Favour of Chriſt

Christ is *wished* to Christians, hath been explained on 1 *Cor.* 1. 2. and on 2 *Cor.* 13. 14.

Besides these Answers to particular Texts, the *Socinians* say farther in general *to all the Quotations* out of the New Testament: that,

1. Whereas they differ from the Church in translating *several*, and in interpreting *all* the before-cited Texts; their Translations and Interpretations ought to be admitted, and those of the Church or *Trinitarians* rejected, because that Interpretation of Scripture can never be true, which holds forth either a Doctrine or a Consequence that is absurd, or contradictory and impossible. Is it not (say they) manifestly contradictory and impossible, that there should be three Almighty and most wise Persons, and yet but one God; when nothing can be more certain or evident, than that every Almighty and most wise Person is a God, a most perfect God, to whom

whom nothing can be added? Is it not doubly contradictory and abſurd to ſay, there are three Perſons who are *ſeverally and each of them* the true and *moſt high* God, and yet there is but one true and moſt high God? Unleſs you mean one thing by *a true and moſt high God*, in the firſt clauſe, and another thing in the other clauſe: and if ſo, you introduce *two ſorts* of true and *moſt high* Gods; which I think all Chriſtians abhor.

We reject the Doctrine of the *Anthropomorphites* (that God hath humane Parts and Paſſions) though grounded, if you regard only the ſound of the Words, on a great many clear Texts of Scripture, as may be ſeen in Mr. *Biddles* Catechiſm; *becauſe 'tis abſurd and impoſſible*, that he who has humane Parts and Paſſions, and reſides in Heaven only, ſhould create and preſerve the World, and ſhould be conſcious to Mens Thoughts on Earth. What can be more expreſs

preſs than *this is my Body*, yet we juſtly reject the Doctrine of the Tranſubſtantiation, *becauſe 'tis contradictory and impoſſible* that the ſame Body ſhould at the ſame time be in more places than one. Therefore any other Doctrine, that plainly appears to be abſurd and contradictory, ought alſo to be rejected; how agreeable ſoever it may ſeem to *the meer Chime and Jingle of the Words* of ſome few Texts: We are (as *Tertullian* rightly ſaith) to interpret Scripture, not by the ſound of Words, but the Nature of things: *Malo* (ſaith the Father) *te ad ſenſum rei, quam ad ſonum vocabuli exerceas. Turtul. adv. Prax. c. 3.*

2. They ſay farther, that none of the objected and above-cited Texts, are by *Trinitarians* themſelves thought to be true and demonſtrative Proofs either of the Trinity, or of the Divinity of the Son or Spirit. Every one of theſe Texts, but *John* 1. 1, &c.

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is given up to the *Socinians*, as an incompetent and unconcluding Proof, by ſome or other of the moſt learned and allowed Criticks and Interpreters of *the Proteſtant Party*. As to the *Catholick* Doctors (ſo called) *Chr. Sandius* hath made a great Collection of Teſtimonies out of them, to this Effect, that neither the Trinity, nor the Divinity of the Lord Chriſt, or of the Holy Spirit, can be proved by the Scripture; but by Tradition only. Some of them confeſs that the Scriptures rather favour the Socinian Doctrine; and that the Trinity is not only above, but contrary to Reaſon; finally that if the Authority of the Church did not oblige them to be Catholicks, they ſhould chooſe to be *Socinians*. See for theſe things: *Sandius, Hiſt. Eccl. l.* 1. *c. de Ario* and *Cingallus, in Script. Trin. Revel.* An Engliſh Author of the Romiſh Perſuaſion has theſe Words (*in Fiat. Lux. p.* 379, 380.) I may truly ſay, *Chriſt is the Pope's God.* For if the Pope had

not been, or had not been ſo *vigilant and reſolute* a Paſtor as he is; (he means *ſuch a Perſecutor*) Chriſt whom the Pope both worſhips himſelf, and propounds to the World to worſhip *as the very true God, that made all things*, Chriſt I ſay had not been taken for any ſuch Perſon, as this day we believe him to be.

Whereas beſides the above-cited Texts, the Orthodox object, that if Chriſt were not God as well as Man, he could not ſatisfy the Juſtice of God for our Sins, or be a full and ſufficient Atonement for them: The *Socinians* anſwer, (1.) That the Lord Chriſt is a Propitiation and Atonement for Sin, is a Demonſtration that he is not God, for God doth not give or make, but receive the Satisfaction for our Sins. (2.) They wonder that the Son of God, though he is a Man only, ſhould not be judged a ſufficient Satisfaction and Propitiation for Sin, (through the gracious Acceptance of God) when 'tis ſo known and evi-

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dent, that the Oblation and Sacrifice of *Beaſts* under the Moſaic Law, and from *Adam* till thoſe times, was accepted as a full Atonement and Satisfaction *in order to Forgiveneſs*; Lev. 6. 6. *He ſhall bring his Treſpaſs-Offering, a Ram without Blemiſh*; —*and the Prieſt ſhall make Atonement for him before the Lord, for any thing of all that he hath done in treſpaſſing.* See the whole Context.

Finally, whereas the Orthodox do decline many of the Socinian Arguments, by the Diſtinction of two Natures (a Divine and humane Nature) in Chriſt: For Example, when the *Socinians* object, *John* 14. 28. *My Father is greater than I*: or, *John* 5. 30. *I can do nothing of my ſelf.* We anſwer, that theſe things are ſpoken of Chriſt only according to his humane Nature; but that he hath alſo a Divine Nature, by which he is equal to the Father, and can do all things of himſelf. To this they reply, (1.) That the Diſtinction of two Natures (a

Divine and Humane) in Chriſt, is clearly overthrown by the *8th*, *9th*, *10th* and *11th* Arguments mentioned in the the firſt Letter. 2. If a thing otherways true of Chriſt, may be denied of him, becauſe 'tis only in one of theſe (pretended) Natures, and not in the other; if our Saviour ſaith he can do nothing of himſelf, only becauſe he can do nothing of himſelf according to his humane Nature, and can do all things of himſelf according to his (pretended) Divine Nature; then 'tis lawful and allowable to ſay, Chriſt is no Man, was never born of the Virgin, was not crucified, dead, or buried, did not riſe again from the dead, aſcended not into Heaven, under pretence that according to his Divine Nature, he never was born of the Virgin, never was crucified, dead, or buried, *&c.* Now who does not ſee, that to ſpeak thus, were to deny the whole New Teſtament, and renounce Chriſtianity? Have not we (ſay the *Sociniens*) reaſon to reject and

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abhor a Diſtinction, that if it incommodes our Doctrine, and the Allegations for it, does as effectually fight againſt the moſt evident and acknowledg'd Points of the Chriſtian Faith? Nay the Diſtinction and Evaſions founded on it, do at leaſt as much hurt to the *Trinitarians* as to the *Socinians*. For if the Diſtinction of two Natures be true; and the Anſwers founded on it allowable; then no Fault can be found with a *Socinian*, when he ſhall ſay, Chriſt is not true God, was not generated of the Eſſence of the Father, was not from Eternity: for all this may be ſaid of him *according* (to uſe their own Words) *his humane Nature*; for according to that, he is not true God, was not generated of the Fathers Eſſence, was not from Eternity. Do not *Trinitarians* abſolutely diſallow, as falſe and Heretical, theſe Forms of Speech, though defended by the Diſtinction of the two Natures? why then do they expect, that their Adverſa-

ries in this Controverſy, ſhould admit their Anſwers which are founded on the ſame, and no other Defence?

This, Sir, is the Sum of what theſe Gentlemen ſay on this great Queſtion; a Brief of their Arguments and Anſwers, by which they would ſupport their Doctrine, that God is but one Perſon; and that (as ſome of them add) our Lord Chriſt nor the Holy Spirit, neither are, *nor ever are called Gods or God* in Holy Scripture, as alſo that neither Creation (whether New or Old) nor any of the Attributes of God are aſcribed to our Bleſſed Saviour. For a Concluſion, give me leave to adviſe you in the Words of St. *Paul*, 1 Theſſ. 5. 21. *Prove all things, hold faſt that which is good.*

SIR,

I am

Your moſt Obliged.

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The Publiſher to whom the foregoing Letters were written, having left them ſome time with a Gentleman, a Perſon of excellent Learning and Worth; they were returned to him with this following Letter.

SIR,

HAving had the Favour of peruſing theſe Letters, I cannot but greatly eſteem the Learning and Judgment of the Author; who has brought ſo large a Controverſy (and that has been debated with the utmoſt Induſtry, Learning, and Subtilty for many hundred Years, even from ſoon after the time of the Apoſtles) into ſo ſmall a Compaſs, that one may ſoon ſee the Allegations from Scripture on both ſides, with the moſt material Diſtinctions and Anſwers. Wherein it ſeems obvious to me, what

is ſaid in one of the Paragraphs of the firſt Letter, that the *Unitarian* Doctrine is an accountable and reaſonable Faith, grounded on clear and evident Scripture-Arguments, ſo far as a negative Propoſition can reaſonably be expected to be: Whereas the *Trinitarian* Doctrine is founded upon obſcure or miſtaken Texts; and defended by ſuch unreaſonable Diſtinctions, as cannot be admitted by any Man of a free Judgment, being either contradictory in themſelves, or utterly unintelligible. However I can do no leſs than conclude, and expect every judicious Man's Aſſent to it; 1. That the Doctrine of the *Trinitarians* is no neceſſary or fundamental Doctrine of Chriſtianity. 2. That 'tis unjuſt and unchriſtian, to lay the *Unitarians* or *Socinians* under any Penalties or Forfeitures, upon the account of their Doctrine. 3. That *Trinitarians* ought to own the *Unitarians* for Chriſtian Brethren, and behave themſelves towards them as ſuch.

Firſt,

First, I ſaid the Doctrine of the *Trinitarians* is no neceſſary or fundamental Doctrine of Chriſtianity. For to ſay, it is, doth, 1. Reflect upon the Goodneſs of God, and his Love to Mankind: as making that fundamental and neceſſary to Salvation, the Truth whereof muſt be confeſſed to be ſo very obſcure and uncertain, that where the Prejudices of Education, Reſpect of Men, and Fear of Penalties do not prevail, the vulgar (who are ten to one of Mankind) either do not believe it at all, or confeſs it as Parrots ſpeak Words without Underſtanding. 2. To make the Doctrine of the Trinity fundamental, is to joyn Hands with Papiſts in contradiction to Proteſtant Doctrine; owning with them that the Scriptures are obſcure and unſufficient even in Fundamentals: and ſo bringing in a neceſſity of admitting and believing unſcriptural Traditions. Of this the Papiſts are ſo ſenſible, that it is the chief of thoſe Arguments with which they attack Proteſtants, and which they

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urge in their former and latter Writings: wherein they not only ſeem to have, but have in reality great Advantage; as will (I am perſwaded) appear to thoſe that impartially conſider it. It will not be here impertinent to tell you a ſtory that hapned in the preſent Reign. A certain great Lord was aſſaulted in his Faith by a Jeſuit or other Seminary, who began with him thus; *My Lord, I know you believe the Creed of* Athanaſius: to which the Lord (wiſely perceiving what he would build upon that Conceſſion) anſwer'd, *Who told you ſo?* which quick Anſwer by Queſtion, did ſo ſurprize and diſappoint the Seminary, that he had no more to ſay. It ſeems his intended Arguments leaned on that Pillar alone, to wit, the Belief of the Creed commonly called the *Athanaſian*. 3. The *Trinitarian* Doctrine reflects Weakneſs and Unſufficiency upon the whole Chriſtian Church and Faith of the firſt Ages; which (as our Author has noted) knew or profeſſed no other but the Apoſtles Creed, which doth

doth fully agree with the *Unitarian* or *Socinian*, but by no means with the *Trinitarian* Doctrine of fundamental Faith. 4. They that urge the Doctrine of the Trinity *as fundamental*, do clearly impugn the ſixth Article of the Church of *England*, which ſaith, " Holy Scripture containeth all things " neceſſary to Salvation: So that whatſoever is not read therein, nor may " be proved thereby, is not to be required of any Man, that it ſhould be " believed as an Article of the Faith. Such alſo was the Judgment of Mr. *Chillingworth*, that eminent Defender of Proteſtantiſm, *ch. 6. n.* 56. where he ſaith, " By the Religion of Proteſtants, " I underſtand —that wherein they all " agree. —*THE BIBLE, THE BIBLE*, I ſay, *THE BIBLE* only is the Religion of Proteſtants. " Whatever elſe they believe beſides it, " and the *plain irrefragable and indubitable* Conſequences of it, well may " they hold it as a matter of Opinion; " but not as a matter of Faith or Reli-

" gion:

" gion: neither can they with Con-
" ſiſtence to their own Grounds, be-
" lieve it themſelves; nor require the
" Belief of it from others, without
" moſt high and moſt ſciſmatical Pre-
" ſumption.

Secondly, I ſaid, it follows from the foregoing Diſcourſes, that it is unjuſt and unchriſtian, to lay the *Unitarians* or *Sotinians* under any Penal Laws or other Hardſhips, on the account of their Conſcience and Doctrine. For we may ſee here, that an honeſt and ſincere Man may in the Purſuit of his own Salvation, and in adhering to Proteſtant Principles of the Clearneſs and Sufficiency of Scripture in Fundamentals, as alſo in reverence of the ancient Faith held forth in the Apoſtolick Creed, and of the Church of the firſt Ages, he may (I ſay) with clear Satisfaction in his own Conſcience, disbelieve the *Trinitarian* Doctrine. But how can Chriſtians with Satisfaction to their Conſciences puniſh ſuch a Man? As for the publick Peace, there

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is not only nothing in the Nature of their Doctrine that inclines them to Unpeaceableneſs; but they have alſo always been extremely candid to thoſe that differ from them, from a Principle common (I think) to them and the Remonſtrants only, that *Conſcience ought to be free in matters of Faith:* This is a Principle with the *Socinians* and the Remonſtrants; other Families of Chriſtians take it up as an expedient, when they have need of it. Briefly, If the *Socinians* appear to be as careful and diligent to know the Truth, as *Athanaſians*; if they are in their Stations as learned as they, and as innocent and virtuous Men in their Converſations; how can any Chriſtian judg and condemn them, without incurring our Saviour's Judgment and Condemnation? He that believes the whole Bible heartily; and indeavours ſincerely to know the Mind of God and Chriſt therein, and to purge himſelf from thoſe carnal Affections and worldly Intereſts that hinder Men from ſeeing and obeying the

the Truth; and (perhaps) as a Teſtimony thereof, ſuffers the Loſs of Advantages, and Goods, Kinsfolk, and Country, nay, undergoes Penury and other Hardſhips in foreign Countries, as many do at this Day; how can any who pretend to give Obedience to the Law of common Reaſon, of *Moſes* and the Prophets, and of Chriſt himſelf in his Sermon on the Mount, to wit, of doing to others as we would they ſhould do to us, how I ſay can ſuch think a *Socinian* ſo qualified as we have but now deſcribed him, doth deſerve Puniſhment for his Faith? And how can any Man, without tranſgreſſing Chriſt's Law of Charity, judge ſuch a one to be guilty without any Appearance of Guilt, more than may be eaſily ſeen in himſelf? Is it not the common Principle of all Proteſtants, to believe the Holy Scriptures are ſufficient to all Religion, and clear in all Neceſſaries of Faith and Manners, and that every Man is obliged by our Lord Chriſt, to believe and practiſe according to his own Knowledg, Light and Under-

Underſtanding of the Scriptures? He that does ſo, is not only a Chriſtian, but a Proteſtant, that is, a reformed Chriſtian. *I am fully aſſured* (ſays Mr. *Chillingworth*, and conſequently thoſe learned Perſons, the Vice-Chancellor of *Oxford*, the Regius Profeſſor, and others who licenſed and approved his Book) *that God does not, and therefore Men ought not, require more of any Man than this, to believe the Scripture to be God's Word, to endeavour to find the true ſenſe of it, and to live according to it*, ch. 6. n. 56. The ſame Author ſays (*ch. 5. n. 96.*) *I have learnt from the ancient Fathers, that nothing is more againſt Religion, than to force Religion: and of St.* Paul, *that the Weapons of the Chriſtian Warfare are not carnal.* The famous *Salvian* of *Marſeils* (who wrote about the Year of our Lord 460) ſaith thus concerning one ſort of *Unitarians*, viz. *Arians, They are Hereticks, but not knowingly: —They do ſo much judg themſelves Catholicks, that they defame us with the Name of Hereticks: —They err,*

but

but with a good Mind; not of Hatred, but of the Love of God. —How they ſhall be puniſh'd in the Day of Judgment for this Error of a falſe Opinion, none can know but the Judg. *De Gubern. Dei. l.* 5. where may be read more to the ſame purpoſe. Though this Author, according to the Vogue of Thoſe times, calleth the *Arians* Hereticks; yet that which he ſays farther of them, ſhows they were not ſo: for the Character he gives of them, ſhews them to be conſcientious Chriſtians; and Lovers of God. St. *Auſtin* againſt the *Manichees* (a ſort of People that held there were two Gods, one good, the other evil) ſaith thus, *Let them be fierce againſt you, who know not how laborious a thing it is to find out the Truth; and how difficultly we eſcape Errors: Let them be fierce againſt you, who know not how rare and hard a thing it is to overcome carnal Imaginations by the Serenity of a pious Mind,* &c. *Contr. Ep. Fauſti.*

Thirdly, I added, that the *Trinitarians* ought to own the *Unitarians* for Chriſti-

Chriſtian Brethren, and to behave themſelves towards them as ſuch. For Proteſtants do agree, that all neceſſary and fundamental matters of Faith are clear and plain in Scripture; but other matters not ſo evident, but that good Chriſtians may err concerning them, as we ſee they did even in the times of the Apoſtles: now this Doctrine of the *Trinitarians* appearing to be no fundamental Doctrine, it does by no means unchriſtian thoſe that hold the contrary, nor excuſe the *Trinitarians* from thoſe Offices, which are due to them as Chriſtians. And the rather, becauſe they are not only willing to make Confeſſion of Faith in all the forms of Words contained in the Holy Scripture, but in the Words alſo of the Apoſtles Creed; as alſo becauſe they are not liable to any charge of Idolatry, or Superſtition in their Worſhip; or of Uncharitableneſs in condemning thoſe of contrary Minds, as the Confederacy of *Rome* is.

Therefore I cannot but wonder at ſome learned Men, that are ſo far carried away with an overweaning Opinion of their own Judgment, that they will not allow thoſe the name of Chriſtians who do not believe, beſides the Bible, and the Creed of the Apoſtles, alſo the Nicene and Athanaſian Creeds. Nay, ſome account the Trinitarian Doctrines to be ſo neceſſary to Chriſtianity, that *though thoſe who deny them be otherways very pious and uſeful Men, yet going againſt the ſenſe of the Catholick Church, they err, not for want of Inſtruction, but from a certain Wantonneſs and Pride of Underſtanding, and are guilty of ſuch unpardonable Immodeſty as admits of no Excuſe.* If what is hinted in theſe Letters, concerning the Catholick Church of the Apoſtles times and firſt Ages, be true; then that Author builds his Condemnation upon a falſe and rotten Foundation, and the Building falling, impreſſes, Raſhneſs, and Uncharitableneſs upon him-

himſelf; I mean as to this particular Caſe, for otherways I readily acknowledg the Worth and Learning of the Author.

Neither can I ſufficiently admire, that another learned Man, and a Sufferer for his Conſcience, ſhould in a *Pacifick Diſcourſe* treat the *Socinians* in the ſame contumelious manner, not allowing them worthy of the Name of Chriſtians, becauſe *they go about* (ſaith he) *to overthrow the whole frame of the Chriſtian Doctrine, by arrogant Preſumptions of falſe Reaſonings and Sophiſtical Arguments.* Yea, it is commonly objected againſt them, that they exalt their Reaſonings above plain and expreſs Revelation in Scripture. Which Crimination ſeems to me, to be clearly taken away by the four Letters, in which it appears, by the many Unconcluding Texts, falſe Tranſlations, unintelligible Reaſonings and Diſtinctions, cited and urged on the Behalf of the *Trinitarian* Doctrine; and on the

other hand, by the numerous clear Texts, allowed Tranſlations, Reaſonings and Diſtinctions, common to Mankind, produced by the *Unitarians*; that theſe laſt may reaſonably retort this great Objection, on their Oppoſites the *Trinitarians*, who in a thouſand expreſs Texts of Scripture do exalt their Reaſonings to maintain another ſenſe than the plain Words require. For one Inſtance, how many expreſs Texts aſcribe Parts and Members, Affections and Paſſions, Shape and Figure, Place and Circumſcription to God? all which (as the Author of theſe Letters notes) are otherways expounded by learned Men, becauſe they judg theſe things in reaſon unſuitable to God. But what Principle more clear both in Reaſon and Scripture than this, that there is but one God, or that God is one? All Chriſtians, and all *Jews*, and all *Mahometans* (who are ſaid to be more in Number than Chriſtians) beſides the wiſe Heathens, do acknow-

acknowledg it: and all theſe underſtand by the term *God*, a neceſſary exiſtent Perſon. Upon theſe clear Grounds the *Unitarians* deny that there are three ſuch, as contrary to that Unity; and introducing into the Godhead two unneceſſary or ſuperfluous Perſons. For if one be ſufficient, and he cannot be God if he be not ſufficient, then the two more are ſupernumerary and unneceſſary, and conſequently not God. For my own part I was bred up in the *Trinitarian* Faith, and took the Truth of it for granted; but when theſe Scriptures and Reaſons came into my View, (and I had got over the Fear of examining, what ſome Men who name themſelves the Church, call Fundamentals) I conld not avoid the Force of them: though it grieves me that I cannot continue in conſent with my old Friends, as well in this as other parts of Chriſtian Doctrine. But certainly as in Philoſophy, Truth ſhould be more dear to us than *Plato* or *Socrates*

tes; ſo in Theology, *the Teſtimony of plain Scripture agreeing with evident Reaſon, ſhould prevail with thoſe who believe the Scriptures Divine, more than obſcure Texts diſſonant to the clear Reaſon of Mankind.* And it may well allay any ones Fear of examining and judging concerning (pretended) Fundamentals, when he ſhall conſider that even the Church of *England* in another of her Articles ſays, that *as the Church of* Jeruſalem, Alexandria, *and* Antioch *have errred, ſo alſo the Church of* Rome (which contends that ſhe is the Catholick Church) *hath erred, not only in her living and manner of Ceremonies, but alſo in matter of Faith.* So alſo *Chillingworth* (with his Approvers) ſays, *I ſee plainly and with mine own Eyes, that there are Popes againſt Popes, Councils againſt Councils; ſome Fathers againſt others, the ſame Fathers againſt themſelves; a conſent of Fathers of one Age, againſt a conſent of Fathers of another Age.* ——*There*

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is no ſufficient Certainty but in the Scripture only, for any conſidering Man to build upon. As to the boaſt of their Numbers, 'tis well known there was a time when the Chriſtian World was *Arian*, that is *Unitarian*; ſo that the Council of *Ariminum* and *Seleucia* in which 560 Biſhops were preſent (the greateſt Convention of Biſhops that ever was) decreed for the *Unitarian* Faith. Was number in thoſe times an Argument of Truth? If not, how can it be ſo now?

The Author of theſe Letters has well obſerved beſides, that the Doctrine of the *Trinitarians* in theſe days, is widely different from the Doctrine decreed in the firſt Council of *Nice*; from whence I infer, that their Boaſt of Antiquity is as vain as the other of Number. I will only add to this Obſervation, that though the more ancient and the modern *Trinitarians* may agree in terms, yet thoſe times and theſe have different ſenſes of the ſame Words and Phraſes. *SIR*,

SIR, I pray accept of my hearty Thanks for this Publication, and shew the Author how great an Honour I have for him.

I am

Yours, &c.

FINIS.